

BOSTON, SATURDAY, DECEMBER 15, 1866.

{SINGLE COPIES, } Eight Conts.

"THE LAW AND ORDER OF SPIRIT- Spiritualism." No doubt there was much said in | would suffer, unless more independent men got up | tives and comprehend their purposes, full as well | ideal is negative, rather than positive; passive, UALISH ": WHAT IS IT? BY PROF. J. H. W. TOOHEY.

Editor of the Banner-Your report of the "Third conflicts of the hour, and tolerance grew tender, of Mrs. Hardinge. She says: if not respectful, in the presence of such diversity of opinion. I lived over again the doings and sayings of those earnest and truth-loving men and women, whose deeds and utterances made

provements, were it not that some persons are so toto? organized, and others so educated, that they will single out for censure the warmly contested doubt not, on first reading it, considered it put on issues in debate, because, not knowing the detail of their development. Deeming themselves scan- Mrs. Hardinge thought, after seeing it in ink, dalized, they scandalize in 'turn - magnifying that she would be deemed " guilty of caricaturing the evil complained of. How far a more full and her countrymen." That it does marked injustice literal report could prevent this-if indeed anything of a precautional character could save that land, I know, and will demonstrate; and that it class from misunderstanding and condemning correctly represents the views and opinions of the those who may have work and methods differing from their own-I will not now inquire, see- have additional evidence. Nay, even then, I will ing that the central fact is occasionally lost sight | find it difficult to believe that minds like Dr. Ashof by a few, who fail to see significance in the burner, the Howitts, Mr. Coleman, and the large existence and deliberations of such Conventions. And yet there is a terrible significance underlying these spontaneously developed associations of earnest thinkers and workers; for men and laws, human and divine, nuisances, and all religion women do not break away from the customs and conventions of society for light and trifling causes. to appear that the Spiritualists of England are to Men do not leave the attractions of business, nor women the comforts of home, without deep and soul-felt convictions prompting them to the issue; the more, when they know they are prejudged and condemned by a time-serving and shamsupporting "Church," ministry and press for so doing. But such are the conditions and the characteristics of the facts and factors underlying and | duty, Fortunately, the conceit and the labor are entering into these reformatory Conventions, alike unnecessary where we are known; and State and National; and as such, they have been where we are not, we but suffer, in common with and are the essential aids to the growth and popularization of Spiritualism itself; to undervalue or ignore which, would be to virtually repudiate the agents and methods of historic culmination. Cherishing convictions like these of the late doing. This will come through the Congress of Convention and its supporters, I was not prepared for the kind of criticism upon both which

the Providence and other Conventions of this country, offensive to "the law and order" of the English people and their American consins, since they "fear" for our future; and find cause for a scare in the character of our platforms in general, "National Convention" of Spiritualists, has been dedicated, as Mrs. Hardinge reports them, " to In many ways a benefit to nie. 'Suggestively it every conceivable form of ' free thought' on every has reminded me of other scenes and associations, conceivable subject, and in all conceivable 'free' and enabled me to recast the reform efforts of forms of speech." And the better to conceive the other days. Pattence developed while reading magnitude and extent of our offendings, I will reand realizing the necessities which underlie the publish the items complained of, in the language

"When the question of spiritualistic public meeting has been mooted in England, I have seen many an anxious matron glance, timidly at her husband, and ask if the followers of Spiritualism and women, whose deeds and utterances made the occasion memorable, and strove in thought to do justice to the amount and kind of labor per-formed by each. I was made to know reform is a power to the individual and the age, and the vanguard of a humanizing civilization. Even the abbreviations and omissions of this otherwise par excellent report might pass for im-provements, were it not that some persons are so

This is putting the case strong. Some folks, I 'rather thick," and therefore I do not wonder to the leading and prominent thinkers of Engprominent Spiritualists, I shall doubt, until I circle of friends in fellowship of effort with them, can think so meanly of us, as to suppose any Convention of Spiritualists capable of voting "all old fogyism," &c., &c. But if it should be made that extent the victims of national prejudice, caste proclivities and imperfect knowledge, I would suggest the propriety of selecting at once some men and women, possessing the necessary intelligence to educate the ignorant, and consecration of soul enough to support so large an undertaking, and send them to England to do missionary others, the consequences of self-sufficiency and ignorance. Better acquaintance and enlarged knowledge will correct both; and this must come in the order of progress, if we weary not in well Reason and the ministry of spirits; through the concessions, confessions and reforms of "public opinion," dogmatic theology and social usages.

and as each occupation lies its own tendencies to ed by the implication or assertion of Mrs. Har which custom is always trying 'to enthrall the ty, consolation and pure religion " among us. world."

Henry Thomas Buckle, author of "A History Mill on Liberty, says: "All hail to those bold and clarion, and force them to come forth, that they primarily owing,"

by a greater freedom of action, has been already ' philosophy of history, or the science of Nature. shown; and the same thing may be proved con- | But suppose it were otherwise, and that the generally, are far too timid, while the state of pub- i need of Mr. Wheeler, Mrs. Hardinge, or any other lic opinion is far too interfering. * * * The immense mass of mankind are, in regard to their system of morality, if he or she thought so? Cerusages, in a state of social slavery ; each man being | tainly not! To suppose otherwise, is to affirm bound, under heavy penalties, to conform to the standard of life common to his own class. Men, not cowards in other respects, and of a fair share of moral courage, are afraid to rebel against this gricvous and exacting tyranny. And yet, Liberty is the one thing most essential to the right development of individuals and to the real grandeur of nations. It is a product of knowledge, when knowledge advances in a healthy and regular manner; but if, under certain unhappy circumstances, it is opposed by what seems to be knowledge, then, in God's name, let knowledge perish and liberty be preserved. Liberty is not a means to an end-it is an end itself. To secure it, to enlarge it and to diffuse it, should be the main object of all social arrangements and of all political contrivances. None but a pedant or a tyrant can put science or literature in competition with it. It is the foundation of all self-respect, and, with out it, the great doctrine of moral responsibility would degenerate to a lie and a juggle. It is a sacred deposit, and the love of it is a holy instinct engraven in our hearts. * * * Our first and paramount duty (then) is to be true to ourselves; and no man is true to himself who fears to express his opinion. There is hardly any vice which so debases us, in our own esteem, as moral cowardice. There is hardly any virtue which so elevates our character as moral courage. Therefore it is that the more unpopular a notion, the greater the merit of him who advocates it, provided, of course, he does so in honesty and singleness of lieart.' With this testimony I close the vindication of the rights of "free" speech; the demonstration of the need of "free" platforms and the benefits of individualism; English writers of acknowledged eminence being the witnesses to and the expositors of the law and order of progress. It would, he easy to multiply the number and vary the testimony; but both are unnecessary. Daily experience justifies the aphorism, that " Pagan self-assertion is one of the elements of human worth as well as Christian self-denial;" but it is important to realize, after this survey of the attitudes and conflicts of the opposing forces, that "the law and order of Spiritualism" is inseparable from liberty. American Spiritualists, nevertheless, are dreadfully "demoralized," in the opinion of Mrs. Hardinge, for she informs us and the world that Bniritualists are in the habit of holding "promiscuous assemblies, where every one is permitted to utter his thoughts and ventilate his love of license in the name of "liberty," and desecrate purity and order in the name of a 'free ' platform." Fortunately we are not quite as Ind as we seem; and, until the necessary proof to the contrary is pub-

an educational heresy to keep it in check, and as Mrs. Hardinge and her English admirers. | rather than active; innocence, rather than nobleproduce some waves of acillation, in what would otherwise prove a dead caim of mind. • • • We should, therefore, entitivate the elements of beneficial change, freedom of inquiry, self reliance tions. The extract from Mr. Wheeler's speech, in and scientific truth. Instead of training up men the Providence Convention, is no proof, because to support things as they are, we should train the part quoted is isolated from the debate which them to labor for their shielforstion and for the preceded and called it into being. On the contraimprovement of the individual and the social con- ry, the criticism is as much worse than the speech ditions of the race; • 101. for 'it is natural for | complained of, as unkind thoughts and unwise asan hereditary aristocracy to linte genius and pre- sertions, deliberately written, are more consurable vent its recognition; because it is a disturbing than the impulsive utterance of an excited speakforce, impelling over toward never and better or in debate. And what makes the criticism the things.' A wise man would scorn to be like the more unfortunate is the fast that Mr. Wheeler tower of Pisa; leaning beerlastingly one way; said nothing, implied nothing that is not reallimnarrowness, exclusiveness and misconception, one dinge. She gives the "Harmonial Philosophy' continuous object of education should be to give a out of her critical whip, reprobates the " whatscope and elbow-room in other directions. When ever is is right " theory, and makes " the affinigovernments or societies, with imperial rescripts, ties " appear most disorderly. Indeed, it is diffiacts of parliament or "conventionalities, hedge cult to escape the conviction, (taking her report men round with directions and prohibitions, me of things in general,) but that " Chuos has come rejoice in the brave spirits who manfully do what they ; again," or is soon to appear; for, outside of Mrs. are told not to do; and part of everybody's educa- | Hardingo and a select few, we have no competent | pounders of Christianity repose upon the poorest tion should be a training to resist the slavery by and properly qualified expositors of "truth, beau- | arguments. Moses, Columbus and Mahomet tri-

On re-reading the speech of Mr. Wheeler, however, I find little to make the reformer sensitive, of Civilization in England," in his review of J. S. because the qualification in it deemed most offensive is not upon Spiritualists, as men and wofearless natures, the heretics and innovators of men, but upon Spiritualists as a body; and, in rethe day, who, rousing men out of their lazy membering his denial of a uniform moralism, the sleep, sound in their cars the toesin and the discrimination underlying the qualideation should be borne in mind. And even that, in all probamay do battle for their creeds. Of all evils, tor- bility, would not have been made-much less inpor is the most deadly, Give us paradox, give sisted upon-had not Mr. H. C. Wright informed inocent against the guilty, it naturally followed us error, give us what you will, so that you save the Convention that "As Spiritualists we were us from stagnation. It is the cold spirit of routine sacredly hound " to practice the doctrines of his which is the night shade of our nature. It sits *resolutions*. This assumption is the basic fact in upon men like a blight blunting their faculties, the debate, and the cause of the issue; and, as withering their powers, and making them both such, was controverted by most of the speakers unwilling and unable, ather to struggle for the taking part in the deliberations of the evening; truth or to figure to the massly swhat it is that they but in denying to Spiritualists a uniform mord-really believe. • • • How, then, is it possible ism, no one present supposed the members of the to discover new truths of real importance? How Convention, or the Spiritualists of the country, is it possible that creative thought can flourish in 1 did not practice the average—nay, more than the so sickly and tainted an atmosphere? Genius is customary-morality of the age. Indeed, it is so a form of originality; if the originality is discour- | generally understood that Spiritualism and Spiraged, how can the genius remain? It is hard to itualists are in transition from the old to the new, see the remedy for this crying ovil. Society is that orlyinality, rather than uniformity, is expectgrowing so strong at 's' destroy individuality; ed, nay, desired ! And the concession despens in that is, to destroy the very quality to which our significance as we realize the need of time in elimcivilization, and therefore our social fabrie, is inating old notions and eradicating imperfect habits; both of which must be effected, in part or "The truth is, we *must vindicate the right* of each in whole, ere we can develop truer philosophies man to do what he likes, and to say what he thinks, and healthier usages. And this opinion is authorto an extent much greater than is usually sup- ized by large and varied experiences in every deposed to be either safe or decent. This we must partment of reform, so that it is neither a novelty, do for the sake of society, quite as much as for a heresy, nor a scandal to say that Spiritualistour own sake. That society would be benefited are not agreed upon the moralism of use, the

cerning freedom of speech and of writing. In Spiritualists did hold to an uniformity of opinion, this respect, authors and the teachers of mankind | would that invalidate the right or supersede the

ness; abstinence from evil, rather than energetic pursuit of good: in its precepts, (as has been well said,) ' thou shalf not,' predominates unduly over 'thou shalt.' In its horror of sensuality, it made an ideal of asceticism, which has been gradually compromised away into one of legality."

NO. 13.

M. Ernest Renan; author of the " Life of Jesus," &c., &c., says, "The moral education of humanity is not the exclusive merit of any race. The reason is apparent: morality is not learned, any more than poetry; fine aphorisms do not make the honest mun; each one finds the good in the highest parts of his nature and in the immediate revelations of his heart. • • • History is impossible, unless we resolutely admit that there are many degrees of sincerity. All great things are achieved by the people; now the people are led only by yielding to their ideas. We must remember, besides, that every idea loses something of its purity, which it attompts to realize. We never succeed but that the delicacy of the soul experiences some shock. • • • The demonstrations of the primitive exumphod over obstacles only by taking into consideration each day the weakness of men." Accordingly, "no revolution is over accomplished without some rudeness. If Luther, if the actors in the French Revolution had been compelled to observe the rules of politeness, the Reformation and the Revolution would not have been."

Henry Thomas Buckle, in the first volume of his "History of English Civilization," says, "The main object of legislation being to protect the inthat European governments, so soon as they be came aware of the importance of statistics, should begin to collect evidence respecting the crimes they were expected to punish. This evidence has gone on accumulating, until it now forms of itself a large body of literature, containing, with the commentaries connected with it, an immense array of facts, so carefully compiled, and so well and clearly digested, that more may be learned from it respecting the moral nature of man, than can be gathered from all the accumulated experience of preceding ages. I say this advisedly; and whoever has examined these subjects must be aware of the way in which writers on morals repeat the commonplace and backneyed notions of their predecessors; so that a man, after reading ccerpthing that has been written on moral conduct and moral philosophy, will find himself nearly as much in the dark as when his studies first began." Frances Power Cobbe, in her essay on "Intui-

tive More "says, " It cannot surely be questioned but mat we want a system of morals letter than any of those which are current amongst us. We want a system which shall neither be too shallow for the requirements of thinking men, nor too abstract for popular acceptation, but which shall be based upon ultimates of philosophy, and be developed with such distinctness as to be understood

by every one capable of studying the subject." Here, as heretofore, the witness positors of the law of progress are Europeansknown thinkers, acknowledged scholars and honored philosophers, apostles of knowledge and heralds of a sublimer civilization. They, in their quoted testimony as in their other writings, demonstrate that the moral assumptions of the would-be leaders of conservatism are not according to knowledge; that the moralism of society is not synonymous with the equity of Nature; and that "morality," as it is generally understown and practiced in the private and public relations of life, is anything but moral, just and equitable! Reforms in the theories of government and the usages of society are now becoming easy and frequent, because of the popularization of this fundamental truth, and reformers of every school honor and appland the efforts of those men and women who are the most truthful, radical and practical. Why, then, should Spiritualists affect sensitiveness, and suppose themselves scandalized, because the spirit of the age, as well as "the spirits of the just," prompt the more impressible to declare this truth in Convention, and republish it in their periodicals? Why should thinkers, who have outgrown the creeds, theories and pretences of the 'I am more holy than thou" party, manifest surprise on learning that they must rise above and humanize the moralism of "respectability," if they would save themselves and the race from the yranny of public opinion? Cach soul will answer to and for itself; but if the spirit prompting is wise, its testimony will be according to knowledge. Zeal without knowledge has been the enemy, and is 1 ow the scandal of all existing religious associations, and nothing can save Spiritualists from the same fate and condemnation but moral courage, general intelligence and positive philosophy. To repeat the errors and mistakes of our predecessors, is natural; to avoid them, is possible; and the latter, not the for-mer, will be actualized, if we ignore the concents of the Gav and agent the knowledge of the reserv the few and accept the knowledge of the many. The law and order of human progress require of the disciple of a nobler civilization something more than hope and aspiration—he, she, must dare, do and trust in human nature! Anything short of this, limits the benefits of inspiration, prevents the growth of knowledge, and perpetu-ates the authority of ignorance. It suggests the necessity of cant, apologizes for hypocrisy, and "whitewashes" society with "respectability," when it should gild it with integrity and magnanimity. It is cowardly and cruel, over beyond its inclin-ing; but whether active or passive, it is a hin-drance to progress and the enemy of civilization. "The law and order of Spiritualism," then, com-mences with liberty, goes hand in hand with knowledge, and culminates in the mental, spiritual and practical consecration of the individual and the race. Let" day unto day utter speech, and night unto night add knowledge" accordingy, that the teacher and the taught may know "Ring out the old, ring in the new, Bing out the narrowing lust of gold, Ring out the thousand wors of old, Ring in the thousand years of peace, Ring in the vallant man and free, The larger heart, the shullier used, Ring out the darkness of the ised, -,Ring in the Christ that is to be." how to

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LEST WRITER ADVANCE ...S Conts. not be procured, of, United States ion of the time s of subscription n postage. r subscribers to ress and same of paper changed the name of the sent. numbers of th h two volumess per line for the uent insertion. ication, or in any nt, should be ad-or, not intended on the envelope. , MASS.," bite & Co. 181

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erwell, Londen B. W. Londes pectus three linit tilled to a coff narked

tions of the critic. These I could not forget, and ization. Evidences illustrative of this growth do justice to the reformers of this country; and and expansion of mind, are to be found in the literwriter, if the extent and character of the issue of which I submit the following selections: were to be understood, and the criticism receive tions, convictions, and wants of "the people" reform Conventions.

appeared in the BANNER of Oct. 13th, over the

Such disqualifications I hold injurious; particularly when nature adds to these phases of mentality the psychological bias of parentage and thoughts, which they swallow with their eyes education: for if it is true that a "fellow feeling shut; whilst very frequently those from whom makes us wondrous kind," it follows that full- they received them, got theirs by the same proness of knowledge and mental sympathy are really essential to high-toned and respectful criticism. And such criticism the Spiritualists have | to adjure God's chiefest gift-the divine light of a right to demand from their foes, and expect from their friends; for at the last, and at the department, as being either above us or beneath worst, they are men and women-human in their mistakes as in their aspirations, and always subjects of that destiny which will have" all men come unto a knowledge of the truth." Every criticism short of this, partakes of distaste for and dislike of actual life, narrowing the judgment and injuring the magnanimity of the critic.

Viewing the communication of Mrs. Hardinge from this lookout, I find much in it faulty, onesided and cliquey; but the causes underlying its make us more or less hypowrites, and that few foliosyncrasles are just as apparent; the more, as men are yet prepared to worship truth as the best her late visit to England, in intensifying the one, very naturally exaggerates the other; making both reflect, in a more than usual degree, the personal London, and the nuthor of so many valuable preferences, self-complacencies, and caste procliv- writings that H. T. Bucklo, the historian, considities of the parties she represents. How far the ers him among living authors to have done the publication of such concelts are likely to improve "most for the advance of knowledge"-this ripe our manners at home or our standing abroad, is scholar and earnest reformer, in his late work on problematical; seeing that such random shots |"Liberty," says: "If it were felt that the free and gossipy statements do not convey accurate development of individuality is one of the leading knowledge, discriminative criticism, or friendly essentials of all well being; that it is not only a feeling. For the sake of our European friends who do not know us personally, and in deference the terms civilization, instruction, education, culto the English Spiritualists, who it seems complain of us, I could wish it had been otherwise; all those things, there would be no danger that but happily, the radical Spiritualists of America have confidence in principles and respect for human nature, while cherishing a cheerful willingness to accept the consequences of progress, and, as such, they can afford to bide their time. Meanwhile, they will continue to admire and approbate individuality and originality of character, so long as it is supported by high-mindedness and Integrity of purpose.

about herself, and a very little about the Provi- is niways alarmed at restlessness; but human life dence Convention -all of which I will pass, that I is reatless in proportion to its worth. For liberty may have the more room to consider her com- and progress we want a multiplicity and diversity plaints; and learn, if possible; how far also under of systems; and if the State or a powerful class lished, the Spiritualists of this country will per-stands " the law " and represents " the order of manufactured an educational orthodoxy, society ast in the belief that they understand their mo

they should not be forgotten, in justice to the ature, philosophy and science of the age; in proof

signature of Emma Hardinge. Not that either And the present and growing liberalism in the

were above or beyond legitimate criticism, but in Republic of Letters throughout Europe, is more

consideration of the antecedents and qualifica- than prophetic of its speedy advent and popular-

Catherine Crowe, author of the "Night Side of an equitable valuation. Naturally enough I was Nature," in her essay-" Spiritualism and the Age forced to remember that Mrs. Hardinge had sel- we live in "-says: " Religion as it exists at presdom, if ever, given her support, sympathy, or ent, is a matter of feeling, not of understanding; personal presence to any State or National Con- . . but we do not seek to know its foundavention; that her acquaintance with the condi- tion, or what is man's real relation to God. We have happily, indeed, outlived the day when free were necessarily restricted by this limitation of thinker was a term of reproach; and there are few reformatory fellowship, so far disqualifying her among us, let us hope, so unenlightened as not to as critic or expositor of "free" platforms and be aware that the essential of thought is freedom, and that without it there can be none. Those

who are not free thinkers, are not thinkers at all, but merely the recipients of other people's cess and accepted them with as little examination. This being the case, not to think freely is reason-and to abstain from seeking truth in any us, or more absurd still-dangerous-is to distrust and insult Him." Dr. John Ashburner, of London, the translator

and editor of Baron Von Richenback's Dynamics, says: "Educated in selfishness, we live in a world of hallucinations. We are always surrounded by influences tending to impress upon us a desire to succumb to the tyranny of falsehood. That the conventional habits of our lives of knowledge.

John Stuart Mill, M. P., from Westminster, coordinate element in all that is designated by ture, but is itself a necessary part and condition of liberty should be undervalued, and the adjustment of the boundaries between it and social control would present no extraordinary difficulties. But the evil is, individual spontaniety is hardly recognized by the common modes of thinking, as liaving any intrinsic worth or deserving any regard on its own account." Henry James Black, F. G. S., Barrister-at-Law.

and the author of "The Philosophy of Progress in The article of Mrs. Hardinge has much to say | Human Affairs," says: "Respectable mediocrity person declaring by tongue and pen our want of a that uniformity of opinion is synonymous with the moralism of Nature-an assertion, considering the present state of science, as ridiculous as it would be untrue! The error of Mr. Wheeler, therefore, was not in calling in question the moralism underlying the resolutions of Mr. Wright but in making any issue at all with Spiritualists upon the subject: for the first item to be considered in discussing such, is the method of verification. This was not is not agreed upon, beyond a few and very exceptional departments of human life; and philosophers, political, scientific and theologic, after all their discussions, have done little beyond making this fact apparent. The lack and need of a scientific basis for Moral Science was deplored by George Combe as late as 1840, and, outside of the organology and philosophy of phrenology, has no scientific existence to-day. In proof of which I submit the acknowledgments of European thinkers. Mr. George Combe, author of Moral Philosophy, &c., &c., says: " Philosophers have nover been agreed about the existence and non-existence even of the most important mental faculties and emotions in man, such as benevolence, the love of God, or the sentiment of justice; and, being uncertain whether such emotions existed or not, they have had no stable ground from which to start in their inquiries into the foundation of virtue. Accordingly, since the publication of the writings of Hobbs, in the sixteenth century, there has been a constant series of disputes among philosophers on this subject. Hobbs taught that the laws which the civil magistrate enjoins, are the ultimate standards of morality. Cudworth endeavored to show that the origin of our notions of right and wrong is to be found in a particular faculty of the mind which distinguishes truth from falsehood. Mandeville declares that the moral virtues are mere sacrifices of self-interest, made for the sake of public approbation, and calls virtue the " political offpring which finttery begot upon pride." Dr. Clark supposed virtue to consist in acting according to the fitnesses of things. Mr. Hume endeavored to prove that "utility is the constituent or measure of virtue." Dr. Hutchinson maintains that it originates in the dictates of a moral sense. Dr. Paley does not admit such a faculty, but declares virtue to consist "in doing good to mankind in obedience to the will of God and for the sake of everlasting happiness." Dr. Adam Smith endeavors to show that sympathy is the source of moral approbation. Dr. Reld, Mr. Stewart and Dr. Thomas Brown maintain the existence of a moral faculty; while Sir James Mackintosh doscribes conscience to be compounded and made up of associations."

Mr. John B. Mill says, " Christian morality (so called) has all the characteristics of a reaction; it in great part a protest against Paganism. Its

LIGHT. BANNER \mathbf{OF}

DECEMBER 15, 1866.

Children's Department. BY MRS. LOVE M. WILLIS.

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ADDRESS CARE OF BANNER OF LIGHT, BOSTON.

"We think not that we daily see About our hearths, angels that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy sir." (LEIGE HUST.

(Original.) AUNT ZERA'S STORIES. NUMBER FOUR.

It was just after dinner of a dull, cloudy winter's day. Aunt Zera sat by the chimney corner looking at the dull embers in the fire place, seeming to be studying therein those beautiful hieroglyphics that one never wearles of interpreting. Once in a while a bright smile would pass over her face, as if she had met a friend; and then a look of sadness would come, as quickly as a cloud will fly over the face of the moon.

Will came in and held out his reddened hands to the fire, and he, too, was very thoughtful; something seemed pressing upon his thoughts. Grace and Kate soon opened the dining-room door, and they, too, sat quietly down, and looked at the dull fire. It was not until Eunie came with a fresh bit of kindling and some wood, that any one Beemed to think of their comfort, or wonder at the duliness.

"I declare it's a shame," said Will at last, "that no one knew about her. Now she's dead everybody seems to understand that she was just the best little body in the world, when it's too late."

"It's never too late," said Aunt Zera with earnestness.

"They say," said Kate, "that she just killed herself taking care of her mother, who is a real cross old thing, everybody knows. The dear little thing used to tend her like a baby, and then when she slept she would work all the faster, and would knit and crochet little mittens to sell, to buy things with ---- "

"And she was n't her own mother either," said Grace. "I could do that for my ownty, downty mother, and be glad, and not mind if she was cross."

"What a pity that no one knew how good she was till she died," said Will, as if he was reproaching himself. "1'm sure we would all have helped her. And to think she died all alone, in the little room off from the old lady's; and nobody knows when she had anything to eat last. The old woman managed to get to the cupboard and get bread after Rosie could n't get up."

There was a long pause again. Aunt Zera seemed still to find something to read in the now brightly glowing fire, and Will turned his hands over and over, as if they never would be warm again. It was evident that this history of a poor girl's death, and her life of industrious poverty, had touched all those dwellers in the land of plenty. They could not be reconciled to the thought that they had not appreciated their silent neighbor, who had been living a heroic life close by them that they knew nothing of.

Jeanie came in, looking as if she had been having a good cry, and out of the relief of tears had brought some comfort.

" Well, it is a real comfort that we did n't know anything about her," she said, " for if we had, we should have been as bad as the old woman herself. But do talk, Aunt Zera; tell us something. Anything is better than this thinking and wondering.

"Well," said Aunt Zera, "I have been looking at this firelight. It all died away; there was nothing left but the sull embers. The white asness covered the bright costs. We could have called the fire dead, but for the two sparks that glowed underneath. I believe I was wondering if it would really die, when Eunie came slong and rekindled the brightness from the little undy ing sparks. And thus, said I, are our good deeds. They break out into fresh brightness; they kindle up other's goodness; they slumber a little, but to shine with brighter radiance. Eunie seemed to me like those old monks, that with torches and the holy cross ascended the Mount Pellegrini, and kindled the brightness of a pure and holy life again, when it seemed to the world to be dead." 'Oh tell us—do tell us," said Grace, " all about it."

vents was not altogether a religious and quiet life, and so instead of entering one, she determined to leave the court of her father, and find a life of retirement. She was young and beautiful, and had many admirers. Bhe had been most tenderly nurtured, and was altogether unused to hardship. How much courage it must have taken to have made her final resolve. She started alone and climbed up the steep mountain of Pellegrini. Here she found a rocky cavern where she could remain entirely unmolested. Her thoughts must have been very sad, and her prayers very earnest up there alone. How many bitter tears she must have shed! How pure must have been her purpose! Would you not think that she would have repented her purpose, and have come down from her loneliness?

'I hope she did n't die there," said Grace. "Yes, she never forgot her resolve to devote her life to holiness. She died, and was forgotten. All alone her spirit breathed itself out of her fair hody. Up there in the silence of the mountains she heard no voices but the voices of the angels. I think they must have been her constant companions, or she would never have had courage to ' stay there."

'If she was forgotten," said Will, "I can't for the life of me see what good she did!"

"That is just the most beautiful part of her history. While all the wars of Hildegarde and Barharossa were raging, and during all the stormy time afterwards for five hundred years, no one remembered the life of the fair maiden. No one thought of the sacrifice she had made, or of the peril she had met.

At last a fearful pestilence raged on her native island. Nothing could stay it. Terror reigned everywhere. Holy men prayed that help might come, and yet there was no deliverance, and yet they prayed again. At length a vision was granted to them, and they were directed by angels to go to that grand old mountain for succor. They formed a grand procession. They held the emblem of holiness, the cross, high up, and they hurned costly inconse and waved banners. Torches lighted them as they climbed up the

steep ascent. Many people accompanied them, and they wound up the crooked path, and over the rough rocks, with a faith in heaven and its power that I wish the world might never lose. Far up the mountain, in a bleak, bare cavern, even up to the highest part of the mountain, they found the bones of the fair malden. With tri-

umph they gathered them up, never doubting that they had sacred power, and again the procession wound its way among the rocks. Down to the sick, suffering world they bore them, and wherever the relics went, the sickness departed." " Do you believe that?" said Will.

"I believe that faith will work miracles, and I admire the faith of that trusting people, who heard the voices of angels, and believed. No doubt it was their faith that cured them, because it was through that that the spirits could work to

cure and heal them." "Don't you remember," said Eunie, "that Jesus could n't cure when they had no faith?"

"Yes; he knew that it was necessary, and so did the angels that led the good men up the mountain. The sickness departed, and the Sicilians

made Rosalie their patron saint." " How long ago was this, did you say?" said

Jeaniø. "It is only two hundred years since her sacred remains were borne down the mountain, but during this time she has been most gratefully rememhered. Every year there is a fetc in honor of her. It lasts five days, and is a season of great galety. At Palermo there is a colossal statue of her, which, during the fite, is ornamented and illumin-

ated. The Cathedral of Palermo is also illuminated. and all the stores and houses are decorated. There is a cathedral called Santa Rosalie. It was There is a carnetral carled Sinda Rosane. It was once a mosque, in the days when the Moors were the proud owners of the beautiful Island, and it was built as far back as when they worshiped their sacred Mahomet, and raised their crescent. ss the Christian his cross.

"Awi I think they were shamefully treated, too," said Will; "just as if one religion was not

Written for the Banner of Light. FLOATING ON THE RIVER.

BY WILFRID WYLLEYS. Oh! we float on the breast of a river,

That onward unceasingly rolls. Away from the valley of mortals, To the mystical kingdom of souls; Away from the region of mortals That borders the Empire of Death, To the beautiful Gardens of Aldenu, That know not of Azrael's breath; Where are over the waitings and watchings, And we rest from all struggle and strife,

And we walk by the side of the angels, And we drink of the waters of life.

Oh! we drift on the tide of the river, And the tempest is angry and loud. And our souls are enshrouded in darkuess That covers the earth like a cloud; But we know that the God of the tempest

is guiding our bark with His hand; That, beyond the dark cloud, the swift river

Rolls on to the mystical land. So we float with the tide of the river,

That onward forever shall roll. Through the valleys of sadness and sighing, Through tempest and storm to the goal.

HOW I BECAME A SPIRITUALIST. NUMBER TWO. BY H. SCOTT, M. D.

Readers will please excuse a brief sketch of my church experience.

I was young when I gave my name to the church, and did so under a sense of duty, hoping to receive good and do good. I expected to find in the membership, human nature subdued and changed into goodness; at least I believed that professors would be better than non-professors. It was my only and ardent desire to find the beautiful precepts of Jesus practically illustrated in Christian life. The church of my choice taught the doctrine of spiritual regeneration; that is, a change of heart by "conversion," A new life was to follow; a life in which pure desires and thoughts were to supplant the depravity which was born in our natures as a consequence of the "fall;" a life in which universal love, good will and charity were to take the place of our evil passions and propensities; a life in which all were to love their neighbors as themselves; do good for evil; forgive as they hoped to be forgiven; to do unto others as they would be done by; not to be puffed up, or think themselves better than others. I thought the command not to lay up treasures on earth but in heaven, beautiful, and longed to realize its fulfillment. The experience of an entirely new heart, or perfect deliverance from all sin, or propensity to sin, was also taught; and some professed to have received that blessing. This was called entire sanctification. I went forward in my duties cheerfully. But there came a change in my dreams; my inner perceptions were awakened. I was disappointed, and asked for and received my "honorable discharge," which I hold as a rolic I am not ashamed of. I am glad that I passed through the church. The experience has carried mo forward.

I never intend to intentionally do injustice to churches or to individuals. I honestly believe that the masses are doing that which they think right. It is the false systems of drill in theological schools which I have quarreled with; because I have seen that they darken the understanding and hinder spiritual unfoldment. If I say that I believe that existing by stems are doing more harm than good, I may err; but I do believe that a more enlightened and rational spiritual era is dawning on the world. Let the work be gradual; it will be sure. It may be, after all, that Dr. Child is right. It may be that church institutions are necessary evils. If so, God speed the day when they shall have accomplished their work. Among the first things which disturbed my equition that pr ibrium, was the pertian peoples enacted, sanctioned and enforced laws facilitating the accumulation of vast fortunes in individual hands, thousands of times greater than the possible requirements of the possessors, while nineteen out of every twenty scarcely attained to competency, and large numbers were reduced to actual pauperism and consigned to the poor house, to be fed and clothed in the most meagre way, by an advolorum taxation grudgingly paid; and, when relieved by death from their sorrows, put out of sight in the plainest and cheapest way-also at the public expense-while no tears were shed on the humble grave. To die a pauper was regarded as a shade less degrading than to die a criminal. I'saw that a word of evil report once started in regard to female virtue, or chastity, consigned the individual to hopeless disgrace. It mattered not whether the report was true or false. No questions were asked. No one cared; it was enough that her name was tainted. The doors of society and of the church were shut in her face. No amount of prayers, or tears, or penitence, cpuld atone. No amount of evidence could clear up her case. She was not permitted to offer testimony; nobody wanted to hear it. Such attempts only made her case more hopeless. Herown sex-perhaps those who had sat at the same communion board-turned coldly away, allowing their erring sister to die and rot in the streets, or disreputable houses, or by the wayside, without an attempt to save or administer to the pressing wants of nature. This has all been true in the past, as it is to-day. Great God! I found myself exclaiming. where is he that can "cast the first stone?" where can any be found who can say, "neither do I condemn thee, go thy way and sin no more." I have seen the high, the low, and the middle classes, kneel at the same altar and commemorate the death of the Saviour, all of which seemed to me beautiful and well. I have seen the same people pass out of the temple and resolve themselves into the castes the world requires, even to the ignoring of one another on the streets, as they happened to be poor or rich, or attached to this or that family. There were the working classes. who could never come into the parlors of the more favored, and with whom it would be esteemed disreputable to mingle in a social way. This unsettled me; for 1 could not conceive why one Christian should not be fit society for another. The best and most pious were often made to suffer degradation, while the frivolous and worthless, and often the vicious and licentious, received the smiles and kisses of society, and all from purely mundane considerations. I asked myself. Is the kingdom of heaven visible? Am I deceived? Has the work of grace done no more than all this to make Obristians love one another? I confess that I was squarely drawn up to a close communion with myself; and to an independence of thought and conduct, to which previously I had been a stranger. But I had been looking at the surface of things. I commenced the work of analysis, Lancaster, Ohio,

HEART LEAVES: NUMBER EIGHTEEN." BY LOIS WAISBROOKER.

The Mistaken Vine.

Once upon a time there grew upon the banks of a marshy stream a young and thrifty vine, The time had come when she could no longer sustain the accumulated weight of her own growth, and the question arose as to where she should seek the needed support. Upon the left, close upon the bank of the stream, was an abundance of shrubs and weeds, some of hut a year's growth, and some of longer standing; on the right, at a little distance, stood a stately oak.

The latter looked kindly down upon the youth ful vine, and said, "Come to me; your graceful foliage shall be a wreath of beauty about my rugged trunk, while I lift you high above the earth into heaven's broad sunlight; you shall rest socurely upon my branches, and together we will listen to the notes of the ærial songsters that come to feed upon your pendant clusters."

But the inhabitants of the marsh said," Nay, why should you leave your friends for a stranger? Some of us rejoiced at your birth, and we all love you, and why should we be separated? To be sure we are small, as yet, but we are in the morning of life, and while the oak that has seen so many years is going to decay, we shall be flourishing in the vigor of our prime. Come, then, let us grow together, and cement the friendship so happily begun."

The vine, thus harangued, looked thoughtfully from one to the other, and thus communed within herself: "I should love to sit like a queen upon yonder oak, but I do not like the idea of crawling on the ground to reach it; and then to climb so far, with nothing but that rough, rugged trunk to twine about, why the very thought of it is shocking. But to unite myself with those low bushes would be quite too bad, and I ought not to think of it for a moment,. Still, they are growing very fast, and who knows but that they may become as high as the oak, in the time that it would take me to crawl thither and climb to its branches, and by remaining with them, I shall thus save myself all this humiliation and toil."

Delighted with this pleasing conclusion, the vine reached forth her tendrils, and clasping them around her professed friends, agreed to cast in her lot with theirs. Time passed on; the broadleafed luxuriance of the thrifty vine nearly hid her supporters from sight; only here and there a sprout, more vigorous than the rest, or needing less room, forced its way upward.

Autumn came, and the heavy clusters bowed the frail reeds nearly to the earth. Mutual recriminations took place. The vine complained that instead of being supported as she had a right to expect, her fruits were constantly in danger of being destroyed by the four-footed beasts that passed by; and the bushes said, " It is all your own fault; you hide from us the light of heaven. leaving us to pine for its vivifying influences, and then load us with a burden intolerable to be borne."

But their murmurings were of short duration for a thirsty herd of lowing kine came that way in search of water, and together they were trampled into the mire; the beautiful clusters being crushed beneath the broad hoofs.

Meanwhile, the son of the thrifty farmer com plained that they had not land enough, and wished his father to purchase more. "But why should we do this," replied the thoughtful sire. when much that we now have remains uncultivated? The bed of yonder stream can be straitened and deepened, thus making acres that are now useless, not only tillable, but of a superior ouality."

The marsh was accordingly cleared-its shrubs and brakes, together with the vine, gathered into heaps and burned. But while the former were exterminated, the roots of the vine were permit- thoughts are turning back to the days that saw

They simply advocate freedom. To confound free thinking with infidelity, Spiritualism, or any other doctrine, is irrational, and a misuse of terms, To confound free love with any particular views or practices is equally so.

You see the point I wish to make, and I will not multiply words, or go into any discussion of the general question of love versus marriage. Permit me, however, a thought or two not necessary to my criticism, but suggested by it. On the supposition that the exclusive, constant love is the highest and purest condition, to which all are destined to attain, the question arises whether any other practice, on the part of men and women on any plane of development, is admissible. That the mass of mankind are at present on some other plane than this, is undeniable. That they cannot attain to the true life except through development, is clear to you and me. Now it seems to me, that the only question is in regard to the best means for their development. Shall they be forced, arbitrarily, through the means of law or nublic sentiment, to counterfeit an idea and life they cannot comprehend in the ideal, much less attain to in the actual, or shall they be treated on the same principle that we would apply to those who are, in our opinion, entertaining errors in others have since come to admire your beauty; theory? It seems to me the latter. Otherwise our position will be found to correspond to that of the religious bigot, who, with pharisaical contempt of those he conceives to he in error, seeks to force them to accept his standard and practice. The lesson the reformer should not be too slow to learn, is that of charity and tolerance; that if he has possibly made attainments in some directions others have not, it has been through experience, and the possession of conferred powers and qualities.

> Reformers should not forget that freedom is the only condition of development; and remembering this, they must learn, if they have not, that freedom is not a lengthened chain! Freedom is not the privilege of doing what others approve, however liberal they may be. We demand for ourselves the right to judge for ourselves as to what is right. If we do not accord the same right to others, wherein do we differ from the Pope, or any other tyrant or bigot, who presumes to make his own ideas the standard of human action?

Respectfully, FRANCIS BARRY. Berlin Heights, O., Sept., 1866.

Matters in Willimantic, Conn.

Knowing that it is your pleasure as well as purpose to record all movements progressive, I am constrained to detail what has transpired in this section of late, that the world at large may know that our ancient fire has not all gone out, that the spirit still lives among us, and occasionally moves to a purpose.

You are aware that a Children's Progressive Lyceum has been in successful operation in this place since July 15th. Our increase in numbers has been only equaled by the steady increase of interest in the ever new and beautiful exercises, at once our pride and distinguishing glory. The glowing satisfaction and the happy light which crown the faces of the children as they hasten to the hall at each recurring session, is enough to compensate for all our labors in establishing the Lyceum. But this is not all. It inspires them with a manliness and a dignity that nothing else could; and we know that their forms and faces are growing more and more beautiful, as they increase in the knowledge of strength and love and harmony. More than this: the wrinkled visage of old age softens and melts into dewy tenderness, as they sit and watch the cheerful, health-giving movements, or listen to the sweet silver-chaining of these youthful voices, or to their songs of the Summer-Land.

We feel a tender compassion and sympathy stealing out toward these silver-haired children, who have borne the heat and burden of long and useful lives; for wo suspect, while they are noting the march of improvement in this, our day, their ted to remain, and life was strong therein. Again them happy, joyous children, and that in their

Will folded up his hands, looking more satisfied than for a long time, and Eunie turned her eyes modestly down, thinking how glad she would be to seem like anything grand or beautiful. Aunt Zera began:

"Rosalie was born in an age of the world when fierce and blocky wars were waging, and when wicked men ruled the nations. Her father was King of Sicily. He was William the Second, and has left an unenviable title. He is called in history, 'The Bad.' His life was impure, and his temper violent, and his people dreaded to hear of his acts, and none loved him. He called about him men like himself, and his court was thronged with slothful and vicious men."

In what year-was this?" asked Will,

"William the Second, of Sicily, succeeded the famous Roger in the year 1154. I wish I knew, something of his Queen, for the son of William the Bad was so pure and noble that he is called William the Good."

"Then the Princess Rosalio must have had some one to love," said Jeanie.

"Yes, doubtless she and her brother were much alike. But her love for him was not so great as her sorrow for the sin and misery of the world. It made her so sad, that her life lost all its charm. She wondered what she could do to redeem the world. As she sat alone, beautiful visions of an age holier and purer than this came before her. She determined to do something to bless mankind. I have no doubt her mother was a very religious woman, for Rosalie thought that the best thing a young malden could do was to pray. When she was near the galeties of the court, she found it more difficult to fix her thoughts wholly on sacred things, so she determined to cetire to a life of seclusion. It seems strange that she did not enter some of the fine convents of Palermo. Her aunt was Constance, the daughter of King Roger If. She lived in a convent fifty years, and then came out to marry one of the greatest monarchs of the world, Henry the Sixth, the son of Frederic Barbarossa."

"Wasn't be one of the Crusaders?" asked Will. "Yes, he was leading a great army of one hundred and fifty thousand men to the Holy Land. He met victory everywhere he went. In his impatience to cross a stream, he plunged into the river on horseback. The current carried him away. His son Henry then began to reign; and as he wished very much to join Sicily to his king-

dom, he determined to marry it." "I think," said Grace, "he was more sensible than to fight for it,"

"He married Constance, who inherited the whrone of Sichy after the death of William the Good, who, you remember, was brother to Rosalie. No doubt Rosalie knew that the life in the conas sacred as another!" Eunie gave a sigh, as if Will had made her heart

ache. But Aunt Zera continued: "No doubt the Moors were cruelly driven from their homes; but in the progress of nations such things must be. The desolate cavern where Rosalie died has been most richly adorned with costly decorations, and a church and monastery now hang from the steep rocks close by. In almost all Sicilian towns there are churches dedicated to Saint Rosalie, and many fine cathedrals als

I hope she knows something about it all," said Graco. No doubt her spirit rejoices to be recognized

but best of all, I think she likes to lead her people through their faith to better and nobler lives. So you see that goodness never dies. Noble deeds will spring up again, and reveal themselves with power as well as beauty."

Then you do believe that our little Rosie's life f goodness will not be wasted?" said Eunie, "I am sure it has not been. She has not had "I am sure it has not been. She has not had to sleep five hundred years before she was recog-nized. Even now, while you can look on her sad thin face, you feel the better for her life." "So we do," said Kate; "that is, I do, and I

feel as if I should like to build a monument to folks about her.'

The best monument is the loving memory o the good. I don't think that Saint Rosalie has one hour made more blessed by the shrines and monuments that have been dedicated to her; but think what joy must she have felt when she knew that by thoughts of her life of devotion, the people came so near to heaven that health could flow

down to them, and rich spiritual gifts." "And you do believe all this?" said Will, hesitatingly. "If I did not," said Aunt Zera, "I fear I should

not have faith as a grain of mustard seed, and should doubt all the cures that have been performed by the good. I forgot to mention that this Empress Constance, Aunt to Rosalie, was the one that Dante met when he passed through the spirit-world." "Did he really go?" salid Kate, eagerly.

"He went either in vision or dream, and in the grandest spiritual poem the world knows, has fold his vision. He says that Constance 'did what she would gladly have left undone;' so all her worldly honor was not so good to her in heaven as was Rosalie's simple life. But come, let us all go and follow the pure Rosie to her resting-place, and remember, that good deeds never die."

Enigma.

am composed of 23 letters: My 1. 9, 19, 3, 13, 23 is a trade. My 16, 22, 18, 3, 11, 18 is found in the country. My 3, 22, 14, 23, 4 is the name of a State. 8, 18, 4, 11 grows most overy where. My 15.4. 6 is a number. My 9, 18, 20, 6 is a metal. My 9, 18, 20, 6 is a metal. My 12, 9, 6, 10, 17, 12 is found in every house. My 7, 2. 5, 21, 17, 6, 10 is of great value. My whole is an old and true saying.

Conundrums on Trees.

1. What tree do we offer to a friend whom w

2. What tree has be difficult to handle? 3. What tree has be worn on the feet? What tree belongs to the kitchen maid? What tree invites us away from home?

Asswers to Conundrums in our last.

Sec. 1

1. Serub Oak. Spruce. 2. 3. Tes. 4. Box.

5. Fir. 6. Birch.

The greatest plague of life is an ill-temper.

she sent forth her branches, and again she bent beneath her own weight; but having learned that Humility is before promotion, and a haughty snirit before a fall," she bowed herself humbly to the earth, and, regardless of the invitations of others, made her way toward the oak. Patiently she ascended the rugged trunk, till at last she sat like a "crown of glory," a "diadem of beauty," upon the topmost boughs.

Letter to J. S. Loveland.

DEAR SIR-I have just read your able address delivered at the Providence Convention. Permit me to respectfully criticise you, and through you the great body of Spiritualists and reformers.

I do not accept your use of the term free love Simple terms are to be used according to their common acceptation. The term marriage, for instance, should be used to represent the popular marriage. Let the term go with the idea it has, by common consent, been used to represent. The popular marriage you admit to be an abomination. If so, a true system, a system worthy to be accepted and illustrated by intelligent and pure minded men and women, should be so entirely different from the popular system as to deserve a different name.

Compound terms should be used according to the accepted meaning of the terms of which they are composed. The term free love, should not be used as synonymous with "variety;" unless it is admitted that freedom naturally and always leads to variety. Free love means free love, and nothing else. Those who are on the variety plane, will, in freedom, be led into variety; those who are not, will not be. The free lover is one who believes that freedom is a human right, and that in freedem men and women will naturally develon into the truest, highest and purest condition.

Whether the love of developed men and women will be exclusive or nonexclusive, transient or constant, eternal or otherwise, are, I suppose, open questions. You may have settled them in your own mind, correctly, logically. The mass of Spiritualists may, possibly, have done the same, That society at large has done anything of the sort, is not to be admitted. For myself, I will not discuss any of these questions till the right of all to freedom is admitted. I demand the freedom of all, without reference to my own views on any of these points, or the views or tendencies of these whose right to freedom I defend. And it is this position, I suppose, that constitutes me a free lover.

I am a free lover in the same sense that you are a free thinker. I defend one for the same reasons, and with the same arguments, that you urged against one as against the other. You do sult. not stop to inquire into a man's views or tendencles, before according to him the right to freedom in thought. He has a right against the world to think as he must. You do not fear that in the end he will be less likely to arrive at the truth, on account of this freedom, whatover errors he i Sweden and Norway are slowly rising out of may temporarily embrace. In all this your posi- the sea at the rate of from one-tenth to one-half tion corresponds to, mine, on, the love, question of an inch per annum. The west coast of Green-Free thinkers, as such, do not adopt any properties hand is gradually sinking.

thoughts of the Summer-Land, they see again returning their halcyon days of freshness and beauty.

One could not desire more attentive or more interested listeners than those who come regularly to witness the operations of the Lyceum. Even those who profess to be our enemies, are barely restrained from coming in, by the fear that they shall by the act countenance the march of progress.

A festival for the benefit of the Lyceum has just terminated, which has been the most successful ever held in Willimantic. The net proceeds cannot fall much short of two hundred and seventyfive dollars. With this fund we feel that the interests of the Lyceum cannot suffer for some time to come, and we look forward hopingly and trustingly to a reputation second to none in the constellation of progressive institutions. Our good brother A. T. Foss is with us, and we like the plain, homely, but wholesome truths that he dispenses with open heart and generous hand. Had we more of his earnest stamp, the world would be the better for it. He comes into our Lyceum and joins us in our recitations, and we are all children together of one family and one Father.

Yours ever for truth, justice and progress,

REMUS ROBINSON.

Wiltimantic, Conn., Nov. 26, 1866.

DO N'T BE JEALOUS .- Do n't be jealous, please. woman; do not cultivate so industriously that jealous disposition. What if your husband does happen to praise a woman whom you know to be good and handsome, and enimently deserving of all the praise be can be show upon her? I can see no earthly reason why you should pout your lips, or toss your head in that way, intimating that you have no great opinion of her. I should think you would join with him and say, just what you know to be true, that she is good, and handsome, etc. Afraid your husband will think she is better than Afraid your husband will think she is better than his own wifel Ab, silly childl he won't think anything of the kind, if you behave sensibly, and not drive him to thinking his wife is not the most amiable of women. Now I will tell you some-thing which I know to be a fact. All men think the woman they choose for a wife is a little supe-rior to all other women, and it remains with us to keep up the delusion. If we only endeavor to cul-tivate their good applying as in a start as a tivate their good opinion as industriously as we did in the courting days, we can maintain the same place in their affections—although I will admit that it requires more care to retain a person' love than to gain it, and so I tell you, girls, all the love than to gain it, and so I tell you, girls, all the more care is needed. So do be as aniable as pos-sible; and if you don't want to drive your hus-band into unfaithfulness, never, never suspect him of bestowing a thought, even, which belongs to you on another, renumbering ever that few to you on another, remembering ever that few men will leave the pleasant home, with the charm that a loving, trusting wife throws around such a home, for another. If we married women would try to make our homes more attractive, as we do the other. Precisely the same objections are used to do our persons, we could but see the re-

> Baid a gentleman on presenting a lace collar to his idolatrada, "do not let any one else rumple it." "No, dear, I'll take it off," said the naughty beauty."

$\{r_{i}, r_{i}, r_{i}\}$ **DECEMBER** 15, 1866.

THE HAUNTING FACE.

[This little piece is sad, wild, weird, and beau tiful, and to the yearning soul it calls up that keenest of pangs suggested by the lines-" Of all the sad words of tongue or pen These are the saddest : It might have been."

Deep down in the hearts of many of God's crea tures will this walf find an echo. We find it a flower, growing in the usually barren wild of newspaper literature, and cull it for our readers. -Ex.]

What daily cares and thoughts give place To quickened memories, oft in me-Sudden, unthought of-gleams a face Which no one else will ever see.

No space can be within my ken, But there it happily lies in wait; The shadows veil it in the glen, The rays reveal it on the height.

Down gazing in the stream that lies Unruffied 'neath the placifi air, I meet the light of those deep eyes, And catch the gleaming of the hair.

Or, as I watch the changing sky. When fleecy white the blue enshrouds, That face, as from a casement high,

Looks out through opening in the clouds. The solid darkness of the night

Around it forms a background deep; It ever greets me, warm and bright, Within the vestibule of sleep.

Unsought it comes, unbidden stays And yet, all dreamlike though it be, No actual form that meets my gaze Has such significance for me.

It tells of years that golden glide, Of joys with no regrets between, Of life expanded, glorified, Of other things that might have been !

Fair as of yore, as young, as bright,

So glows it on my vision now; Years never rob the eye of light, Nor leave a shadow on the brow.

Yet not on earth, but in the skies, Exists the face that haunts me so; The shining hair, the beaming eyes, That left their earth-home long ago.

A Brief History of Modern Spiritualism in Philadelphia.

[The undersigned were appointed by the First Association of Spiritualists in Philadelphia, to prepare a history of Modern Spiritualism in this city: Henry T. Child, M. D., Isaac Rehn, Peter Osborn, Dr. J. L. Pierce and George D. Henck. The following report was read on Sunday, Sept. 3, 1866, by the chairman, and directed to be published in the BANNER OF LIGHT and RELIGIO-PHILOSOPHICAL JOURNAL.]

There is probably no better illustration of one of the prominent teachings of modern Spiritualism— the progress of the race—than that which is given by the history of the movement itself in different localities. And we believe it is well to record its history while it is yet fresh in our memories. The progress of the human race has ever been marked by neculiar streas—individual minds

marked by peculiar stages-individual minds. looking toward some grand truth, like numerous streams from the hill sides, converging toward a point where they will form a river, so these con-centrate their influences, and, as a result, we have the evolutions of some grand and striking epoch. Our Revolutionary fathers furnish an instance of this kind. The truths embodied in their immortal Declaration of Independence were not new; they had always existed; but it needed the progressive spirit of the age to give hirth to them in the outward, and the pen of a Jefferson to clothe them in language corresponding to their immortal char-

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the Board he instructed to procure Concert Hall, for a period of six months if practicable, otherwise for a period of six months if practicable, otherwise for one year." The arrangements were made for one year, and an agreement entered into to pay one thousand dollars per annum for the use of this hall. When the friends assembled on Sunday morning they found it closed against them; and preferring to yield peaceably rather than main-tain their rights by a legal controverse that car tain their rights by a legal controversy, they con-cluded to return to Franklin Hall. On the 11th of December, 1853, the following minute was re-corded: "The Secretary read a project for the purpose of raising a fund for the erection or pur-chase of a building, for the public and private meetings of the Association, and a committee of seven were encluded to take the seven were appointed to take the measure in hand." Conferences were held during the winter of 1853 and 1854, and occasional lectures. On the 23d of September, 1854, "Aaron Comfort reported, for the consideration of the meeting, a proposition for taking Sansom-street Hall, in place of Franklin Hall, for the coming year, at an annual rent of five hundred dollars." On the 1st of April, 1855, a proposition was made to dispense with the fee at the door, and a subscription was proposed to make the meetings free. This was unsuccess-ful, and the former charge of five cents at the door was continued. In September, 1855, the rent f Sansom-street Hall was reduced to four hun-

dred dollars per annum. About this time, there being some difficulty in regard to the responsibility of the expenses of renting the hall and paying the lecturers, the fol-lowing persons assumed this responsibility: Willaw F. Kinzing, John M. Kennedy, Isaac Barber, Benjamin Thomas, Aaron Comfort, N. B. Man-ning, T. W. Braidwood, Samuel Barry, William Crissy, A. C McCurdy and Louis Belrose. And on the 30th of September, 1855, the Harmonial So-clety passed a resolution, conferring the manage-ment of the able for the future on the above ment of the affir, for the future, on the above eleven men, with power to add to their number as they thought proper." This closed the labors of that Society. But one member of the original committee re-

mains on the present Board of Directors: Mr. Louis Belrose. Numerous changes occurred in the committee, by death, removal or resignation, and new members were added. This Board continued to arrange for lectures and conferences, and depended upon subscriptions and a fee of five cents at the door, until the second day of August, 1864, when "A report was made by them to the New Organization, offering to disband the Asso-ciation, if they would accept the debt, take the hall and assume the engagements with the lec-turers," which being acceded to, the Board adourned sine die.

Before entering upon the history of the "First Spiritualist Association," which succeeded the Board that for nine years arranged and carried out very successful courses of lectures in the hall on Sansom street, it may be interesting to record the names of the lecturers who occupied their rosthe names of the lecturers who occupied their ros-trum. They were Dr. R. T. Halleck, New York; L. Judd Pardee, Camden, N. J.; Dr. Robert Hare, Philadelphia, Pa.; Rev. T. L. Harris, New York; Hon. J. W. Edmonds, New York; Mr. Bufus El-mer, Springfield, Mass.; Mr. J. H. W. Toohey, New York; Mr. Charles Partridge, New York; Mr. S. B. Brittau, New York; Mr. Joel Tiffany, Ohio; Rev. Adin Ballou, Hopedale, Mass.; Rev. R. P. Ambler, Baltimore, Md.; Mr. G. Stewart, Newark, N. J.; Mr. A. J. Davis, New York; Em-erson Bennett, Philadelphia, Pa.; Mary F. Davis. Newark, N. J.; Mr. A. J. Davis, New York; Em-erson Bennett, Philadelphia, Pa.; Mary F. Davis, New York; Miss Emma Jay, New York; Dr. J. B. Dodds, New York; Prof. Manes, New York, Miss A. W. Sprague, Vermont; Mr. Fishbough, New York; Mr. John F. Coles, New York; Mr. William D. Wharton, Philadelphia, Pa.; Miss C. M. Beebee, Mass.; Dr. J. R. Orton, New York, Mr. Issac Rehn, Philadelphia, Pa.; Mrs. H. F. Huntley, Ohio: Mr. S. J. Finney, Ohio: Mr. W. S. Mr. Isaac Rehn. Philadelphia, Pa.; Mrs. H. F. Huntley, Ohio; Mr. S. J. Finney, Ohio; Mr. W. S.
Courtney, Pittsburgh; Mr. Peter Osborne, Phil-indelphia, Pa.; Mr. A. B. Whiting, Michigan; Mrs. Euma Hardinge, New York; Mrs. Tuttle, Michigan Mrs. E. French, New York; Mrs. Hen-derson, Connecticut; Mrs. Hyzer, New York; Mrs. C. L. V. Hatch, New York; Mr. R. P. Wil-son, New York; Dr. J. L. Pierce, Philadelphia, Pa.; Rev. John Pierpont, Mass.; Mr. Thomas Gales Forster, Missouri; Mrs. M. S. Townsend, Vermont; Miss Lizzie Doten, Plymouth, Mass; Dr. H. T. Child, Philadelphia, Pa. Beside the lectures, conferences were held during the summer months, in which various

in language correspondent acter. So, in our times, the free thought of the age, born of our noble institutions, was lifting man-kind into higher conditions, when Andrew Jack-son Davis gave to the world his "Nature's Di-vine Revelations," a volume which, though it contains that which is speculative and uncertain in our present state of unfoldment, was evident-in our present state of unfoldment, was evident-what of the age itself. If the most suggestive work, not only of its in-spired and faithful author, but of the age itself. We believe that but few of us have realized the value of this book, marking, as it did, an era in human history, and especially in the history of our cause in this city. Soon after its appearance the Psychological Society of this city, most of whose members have been identified with our movement since, believing it to be right to bring this book prominently before the public, while, at the same time, they desired to study it critically, rented a hall on Fourth, above Wood street, known as Keim's Hall, and during the winter and spring of 1848 and 1849, three evenings in the known as Kein's Hall, and during the winter and spring of 1849 and 1840, three evenings in the mulgation of the highest thoughts that can be week were devoted to the reading of this book. The plan adopted (which we think might be pur-sued with profit, with other profound works,) was world to this, was an important event. It is the mission of our Philosophy to render clear and practical, ideas which have been dimly fore-shadowed in the past, and make them more impressive by stating them in a bold and emphatic manner. The history of Spiritualism in this city will not be complete without a reference to other meet-ings. We have alluded to six circles, of which the first society was formed; many others, both private and public, have existed since; of the The manifestations at Hydesville, N. Y., known private and public, have existed since; of the as the "Rochester knockings," which had com-former we may not speak, except to say that its influence has been calculated to benefit those connected with the most important event of the batters and so the speak and the most important event of the batters and batters and and the speak who are seeking for an understanding of the re-lations which subsist between the spirit-world and our own. The public circles, by furnishing tests and other means of developing mellums, have been very useful; several of these have been continued, and well attended for a number of years. One at Fourth and Green streets, on Tuesday evenings; one at Second and Pine streets, on Thursday evenings; one at the Thompson street Church, on Wednesday evenings. The history of this church is identified with Spiritualism. Originally a Universalist clurch, its trustees having become convinced of the truth of Spirit-ualism, opened their house for lectures and circles, and from that time to the present, it has been free for such meetings. We shall conclude this brief sketch by a reference to the present organization, under whose auspices these meetings are held. "The First Association of Spiritualists, of Philadelphia," was formed by the adoption of a Constitution, on the 24th of July, 1864. It numbers several hundred members and contributors. Its officers are Dr. J. L. Peirce, President; M. B. Its officers are Dr. J. L. Feirce, Fresident; M. B. Dyott and Louis Belröse, Vice Presidents; James Truman, Secretary; Henry T. Child, M. D. Treas-urer; and the following additional members of the Board of Directors: Mrs. M. J. Dyott, Isaao Rehm, Mrs. J. Belrose, Mrs. M. A. Stretch, George Ballenger, Mrs. A. Ballenger, James E. Shum-way, Mrs. M. Shumway, Mrs. A. B. Wilson, Mrs. H. C. Chase. One of the first acts of this Association was to One of the first acts of this Association was to abandon the practice of charging a fee at the door and depend upon subscriptions and donations to and depend upon subscriptions and donations to meet the expenses incident to the lectures. During the winter of 1864 and 1865, lectures were delivered by Miss Lizzle Doten, of Boston; Miss Mattie L. Beckwith, of New Haven; Mrs. A. A. Currier, Mass.; Mrs. F. O. Hyzer, Balti-more; Mrs. Ennus Hardinge, New York; Warren Chase of Michigan S. J. Kinney Obic J. G. Chase, of Michigan; S. J. Finney, Ohio; J. G. Fish, of New Jersey; Judge Carter, of Ohio. During this year, ending September 18th, 1865, the Society received from various sources \$1,42645, and expended \$1,545 04. During the year that has just closed, the meet-During the year that has just closed, the meet-ings have been continued in the same manner, and lectures have been delivered by Rev. Adin Ballou, of Hopedale, Mass; Miss Lizzie Doten, Mass.; Charles A. Hayden, Maine; Mrs. E. C. Clark, New York; G. B. Stebbins, New York; Mrs. O. L. Y. Daniels, New York; Thos. Gales Forster, Washington; Warren Chase, of Michi-gan; Mrs. M. S. Townsend, Vermont; H. B. Storer, New York; J. G. Fish, New Jersey. The receipts of the Society for the present year, have been \$1,64516, and the expenditures \$1,-800 97. 800 97. below Aron street, for lectures on Sundays, for six months from the first day of July, for the sum of one hundred dollars. During this time con-ferences were held, and at almost every meeting new members were added. An 'effort was made to obtain Sansom street Hall, but it was unsuccessful. In February, 1863, a proposition was made to obtain Concert Hall, on Chestnut street, above 12th street. At a meet ing held on the 6th of March, "It was moved that

historian of next year will be able to record the fact that the Spiritualists of Philadelphia, who now number thousands, will possess a hall of their own, capable of accommodating all who may desire to hear our lectures. Among the most practical features of the spiritual movement, the Children's Progressive Lyceum must rank fore-Children's Progressive Lycenm must rank fore-most. The succass of these institutions in our city has been highly gratifying to all the friends of human progress who have witnessed their operations. The Lyceum No. 1, under the con-ductorship of Mr. M. B. Dyott, with an able corps of leaders, with nearly two hundred children in the ground has a supution second to more it. the groups, has a reputation second to none in our country; it will be continued in this hall, and we hope with increasing success under the new The Lyceum No. 2, under the conductorship of Mr. Rehn, held at the Thompson street church, though not so largely attended, is also a success-ful schemet at the thompson street church, ful school.

Another institution, which owes its origin and a society which was organized in October 1864, for the purpose of extending the investigation of scientific subjects into the realm of the spiritual. This Society has held regular weekly meetings t the corner of Ninth and Spring Garden streets The plan pursued is to have a short lecture and then allow ten minutes to each speaker to pre-sent their views upon the subject under consideration. Of the utility of such a course there can be no doubt, and its success thus far has been very apparent. The audiences have been large, even during the warm weather, and the range of subjects presented quite extended. We under-stand this Society intend to have several courses of lectures during the coming winter. One by Dr. Panconst, "On the Structure, Laws of Devel-opment and Functions of the Nervous System." One by Isaac Rehn, "On the Forces of Nature," to be illustrated by extensive experiments. And one by Dr. Child, "On life, its Origin and Objects." A prominent feature of the spiritual movement which we must briefly notice, is the admission of woman to an equal position on the rostrum; an experiment, the success of which is no longer

experiment, the success of which is no longer doubtful. Some of our best lecturers are to be found among those whom the Apostle Paul de-clared should not speak in the churches, and whom the churches have almost universally exludød

In thus tracing the history of a period of about eighteen years, one prominent fact in regard to our cause is apparent: whereas, at the beginning of that period there were no Spiritualists, liberal and progressive minds were looking and praying for the coming of a New Era; to-day, hundreds of thousands, it is said millions, are enrolled under our banner, and within the ranks of Spirit-ualism. To say we believe such are happier and harman. To sky we beneve such are happer and better for this knowledge, is but to express the almost universal feeling of this very large class, who, having been introduced into a practical knowledge of the near relation and communion between the two worlds, the physical and the splittual, feel that they have been blossed, that life has become a more important reality by a knowledge of its close relation and intimate con-nection with the life hereafter, which is still more real.

THE WORKING GIRLS.

RY WOODBURY M. FERNALD.

[Thirty thousand girls in New York, it is said, work for from one dollar to three dollars a week each, and their board alone averages within twenty-five cents of as much. They have com-bland in a movement for higher wages]

God of the Free! whose judgments rest In awful justice on us now, From North to South, from East to West,

While slavery dies beneath the blow: Oh stay not here; list to the cry

Of pitcous thousands in our land, Frail, trembling ones, who cannot die, And scarcely live with laboring hand.

God of the feeble human frame, And woman's patient, suffering soul, Oh let not man's heroic fame, His power to guard, defend, control, Sink to a selfishness so deep. There is a deep (and is't not here?) it which not only women weep, But angels shed their pitying tear.

She asks for bread, for clothes, for more!

For comfort, culture, virtue, peace, She asks! and, by the heaven so pure, By God's great arm, by man's increase, By all the powers above, below, Her righteous prayer, so long deferred, Shall soon be answered; earth shall know The judgments which its crimes have stirred

Yes, patient ones, 't is not alone One form of bondage that now falls;

SPIRITUALISM ALWAYS RADICAL AND REVOLUTIONARY.

Spiritualism is profoundly radical and revolu-tionary in all of its movements. This is evident to the most casual observer; and it is this fact which, more than any other, has ever excited the most alarm, appreliension and hostility in the public mind. The unseen intelligences which we recognize, do nothing after the old fashion, and seem determined that old things shall pass away and all things shall become new. In no branch of the grand spiritual movement, is this more conspicuous than it is in what may be called the bealing art, embracing under this general expression all of the present acknowledged spiritual methods of curing the sick and the disensed, whether it be by the laying on of hands, or by the internal admiu-istration or the external application of medicines or medicated substances, solid, liquid or gaseous, Whoever visits the crowded operating rooms of Dr. Newton, and witnesses him almost raise the dead to life by the apparently simple method which he, as a medium, is impressed to use, and will then visit any of our public hospitals, cannot but be struck by the immeasurable distance and difference that there is between the system of the laying on of hands, and the so-called scientific system of drugs and chemicals. As a method, the ormer bears no resemblance to the latter either n its scientific principle, its practical application. or its curative effects. In all of these respects the spiritual method is profoundly and radically dif-ferent from all the methods of the schools; and the results show the former to be as far superior to the latter as it is different from them.

to the latter as it is different from them. A comparison of all the other recognized spirit-ual methods of curing the sick and the diseased, with the methods of the schools, will show a dif-ference equally profound and radical, and a supe-riority of the former over the latter equally great. As the most prominent and important of all the other proceeding superior methods of training disother recognized spiritual methods of treating dis-ease, we would refer to the Positive and Negative system, which, as is well known, was projected through the mediumship of Mrs. Amanda M. Spence, and is embodied in the Positive and Neg-ative Powders which bear her name. In principle, in practice and in results the medical schools the day present us nothing that bears the remotest resemblance to them. They embody a deeply radical and revolutionary movement, as widely different from the system of mere drugs and chemicals as is the laying on of hands; while in results, or curative effects, the difference is so vast that a comparison is hardly possible. I make this statement with premeditation and deliberation, and with a full knowledge of both sides of the question. Being myself an educated physician, and having been for several years a Professor in one of the oldest medical schools in the West, I fully understand the old system, and I know the full extent of its curative powers; and, moreover, having had the sole external manage ment of the spiritual system of Positive and Negative ever since its projection into the world, through the mediumship of Mrs. Spence; and having dur-ing the past two years and a half, successfully treated thousands of patients, far and near, in all parts of the United States and Territories, with the Positive and Negative Powders, I fully un-derstand the splritual system, and know the full extent of its wonderfully curative and healing powers. I am justified then in instituting a comparison. That comparison shows the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, to be superior to the old systems in the following prominent and most im-

portant respects, as well as in all others: 1st, In its scientific principle. The leading prin-ciple of the spiritual system, in the classification of both diseases and their remedy, is, that every or both diseases and their remedy, is, that every disease is either Positivo or Negative in charac-ter, and that the remedy, therefore, should be either Positive or Negative. This is a principle which has reference to the interior, invisible cause of disease, and not to its outward, visible effects or appearances. But the old systems base their classifications, not upon the interior invisible cause of disease, but upon the external, visible effects which that cause produces-in other words upon the external phenomena of disease, or the outward appearances which disease puts on. In this respect, the simplicity, naturalness and truth-fulness of the spiritual system, commend it to the most casual observer and even to the medical

profession themselves. 2d, In its practical operation. Whoever has watched in the sick-room of a patient under the old system of treatment, or, still better, whoever has visited the wards of a public hospital, must have been sickened, disheartened and discouraged at the endless and disgusting round of purging, vomiting, nauseating, sweating, cupping, blistering, plastering, salving, and the great variety of other visible, external and often violent effects which the physician intentionally produces, or endeavors to produce, in keeping with his princi-ples of counteracting the visible, external and plea of counteracting the visible, external and violent effects of disease. But the practical op-eration of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, is radically different They aim at the invisible cause of disease; and hence they neither produce, nor are they intended to produce, any visible, ex-ternal or violant effective no purgeting no numeric nor are they intended to produce, any visible, ex-ternal or violent effects—no purging, no nauseat-ing, no vomiting, no sweating, no cupping, no blistering, no plastering, no salving; but they si-lently, gently and soothingly pervade the patient's system, and by restoring the lost magnetic bal-ance or equilibrium of the discased organ or orand of equinormal to be device a second of the second of t lent to convince every candid reader that the ficient to convince every candid reader that the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, is as far superior to the old systems in its results, or curative effects, as it is in its scientific principle and in its practi-cal operation. And yet the evidence thus far pub-lished is but a small fragment of that which is in my possession. Diseases of all kinds, the most complicated as well as the most simple diseases complicated as well as the most simple, diseases hereditary as well as acquired, diseases which are incurable as well as those that are curable by the old methods, all alike have readily yielded to the old methods, all alike have readily yielded to the singular and extraordinary healing and curative power of the Positive and Negative Powders. Blindness, Deafness, Paralysis, Rheumatism, Neuralgia, Hip-joint disease, Dyspepsia, Epilep-sy, Fevers, Scrofula, &c., &c., have given way under their magic touch, and often so speedily and so completely, that I myself have, at times, been as much surprised and delighted as the pa-tlents themselves, at results so unexpected, he-cause so for transcending what I had been accuscause so far transcending what I had been accustomed to witness in the private and hospital practice of the old system of medicine. Such being the facts with regard to the Positive and Negative Powders, it is my intention to per-severe in holding them up before the public until severe in nothing them up before the public until every family and every adult man and woman shall test their virtues for themselves, and thus, from personal experience, learn and appreciate theinfull merits. And in furtherance of this ob-ject, I take the liberty of referring the reader to the multiked testimonial as which will be found to the published testimonials which will be found in another column of the BANNER, and I also extend to all persons who reside in, or who may visit New York, a cordial invitation to call at my office, No. 374 St. Marks Place, and, if they desire more evidence, it will afford mo much pleasure to lay before them such a mass of letters, certificates and reports as will satisfy the most skeptical that I have said naught in exaggeration of the merits of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders.

Departure of a Spiritualist.

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It is some time, dear BANNER, since you have heard from poor, barron Buffalo.

Occasionally the "Cacoeshis" has come over me, especially on reading the fulminations of a "Dyott," or the one-sided logic of a "Carter." The lesson of to-day presents me an entirely different theme, being no other than to chronicle the sudden yet glorious transition of our most worthy, highly respected and esteemed brother, Thomas Rathbun, to those beautiful spheres with which he was in daily communion while inhabiting the earth tabernacle. There may he enjoy the rich gifts of divine love in bountiful fruition, as the priceless boon of his holiest aspirations, and as the legitimate results of his well spent life; there will his soul be gladdened by the sweet melodies of the seraphim, and there, stripped of the carking cares that cramp and bind to earth surroundings, it will expand in its new career of progress under the henign influence of archangelic instruction.

Possessing an independent and energetic mind, and a brave and truthful nature, he was ready to embrace the divine truths of Spiritualism, when, after careful investigation, he became convinced of their genuineness and peculiar adaptation to the wants of the present condition of mankind: hence for the last twelve or fourteen years he has been an earnest, zealous and unflinching co-laborer in the spiritualistic ranks, and like a loyal and devoted soldier, died with his armor on, being, at the time of his departure, the very efficient Treasurer of our society.

He was truly an honor to the cause, his daily life reflecting, in small as well as great things, the glory of our beautiful philosophy. Living in weet and perfect harmony with his estimable family, his home was ever open, his hospitality ever cheering to the worthy medium. May his exemplary life and glorious birth attract others to approximate to his standard of a pure, charitable and honest existence.

As a man and a citizen, few were looked upon with more confidence and respect. Ills sage counsel was invaluable to many who will now miss the accustomed step, the warm smile of greeting, the cordial hand-shake and the encouraging word, making the heart that was bowed down lighter, and pointing its drooping spirit ever upward to the Infinite and Divine, at whose altar he over knelt for strength and inspiration.

Professing for a number of years Unitarian principles, progression was ever his watchword, and now his motto.

The change called death-more properly birthwas so sudden it seemed but the stepping from one room to another and closing the door. He had eaten his breakfast with wonted appetite, in the company of his beloved family, and scarce a half hour had elapsed ere they looked upon his form sitting in his accustomed chair by his favorite fireside, while the tenant spirit had winged its flight to the immortal shores. In this respect the Apostle's language was illustrated: " in the twinkling of an eye" his change came from mortal to immortal and incorruptible, from natural to spiritual. Thus has he reached the goal of his longing aspirations in the manner most desired by himself, as he had often expressed a wish that his journey might be short.

In hidding our present adieu to this worthy soul, shall we not say, instead of "requiescat in pace," with stricter propriety, laboret in pace? as progress in the higher life implies increased action rather than rest.

If in addition to this tribute to the unsullied memory of our esteemed friend we offer to mingle our tear of sympathy with those of the afflicted family, it will not be deemed altogether a weakness. This measure of condolence equally appertains to the divinest and the human heart.

In the most eloquent sentence ever written in any language we read, "Jesus wept," From the same treasury we draw the blessed assurance that the mourner shall be comforted; and oh!thrice blessed privilege-it is ours to sit down in the vestibule of the temple of the New Dispensation, and actually realize a veritable meaning in those significant words, for is it not an unspeakable comfort to know that our dear departed are ever near us, ever ready, nay, anxious to impart to our troubled, doubting souls of the peace and joy and effulgent glory of the other life? One word more as to the moral of this lesson. Is not the frequent visit of this inevitable messenger calculated to loosen our hold of earth when it may have become too tenacious? Shall not the removal of our treasures to the beautiful atmosphere beyond earth's boundaries attract our hearts there also? And shall we not, by dispensing kind words and deeds of love to those who remain behind, illumine our pathway with the sunshine of a noble life, whose blessed rays will never become dim, but rather glow with increasing splendor, lighting up our passage over the dark river with a halo unfading and divine.

B OF BANNER LIGHT.

sued with profit, with other profound works,) was to read one hour and devote the remainder of the evening to criticisms, by the audience, of the portions read. These meetings were largely attend-ed, and, we have no doubt, were productive of much good. The spirit of inquiry which had been awakened, was spreading with rapidity; a new era was dawning, one which had been predicted by Mr. Davis in the book above alluded to in which intelligent communications were brought to this world from the dwellers of the inner life.

century, namely, the discovery of an intelligence behind these, which not only attempted to explain their cause, but gave evidence of the identi-ty of individual spirits who had passed from this sphere

On the 9th of October, 1850, the first circle was formed in this city, and for four months meet-ings were held weekly, and often semi-weekly and tri-weekly, without a single response. On the evening of February 10, 1850, the sounds were heard, and the manifestations which have since become so common over the entire civilized world, were introduced.

It is a singular and significant fact that, within a very few days, on the 15th of February, 1850, the writer, who, as a physician, was attending Mary Ann Wizgins, a young lady who was a very sen-sieive clairvoyant and magnetic subject, was informed that for some time past the family had heard sounds around her hed; on this day he was told that a brother in spirit-life had promised the medium that he would rap. Having waited for some time, he was about leaving the room when three loud rais were heard upon the wall at some distance from the patient, who was lying upon a feather bed. In a few days these manifestations occurred readily, and many persons were enabled to witness them.

The circle above alluded to, and others which The circle above alluded to, and others which were subsequently formed, met during the sum-mer of 1851 and winter of 1851 and 1852. There were some lectars given helper the Psychological Society at Kein's Hall. In April, 1862, some of the friends met at Kein's Hall, and, in accord-ance with the "directions given by the spirits," at one of these circles, formed "The Harmonial Benevolent Society," with the following officers: President, Isaca Rehn; Vice President, Samuel Barry: Secretary, Isaac Barber: Treasurer Agreen Barry; Secretary, Isaac Behn; Vice Freshient, Samuel Barry; Secretary, Isaac Barber; Treasurer, Aaron Comfort. Mr. Rehu is the only one of these who remains with us in the form, the others have gone to realize more fully the truths of our religion and philosophy. The Society held meetings every week, and, on the 5th of May, 1862, ap-pointed a committee, consisting of one member from each circle, (there being six at that, time,) to draft a plan of organization. On the 2d of June the committee reported a short constitution, which was adopted, and twenty-six members joined the Society the object of which wore "to held meet Boclety, the objects of which were " to hold meet-ings and alleviate the sufferings of their fellowmen by all the means in their power." Lectures were delivered by the members, and communications received at the circles were occasionally read. On the 0th of June, 1852, the committee was directed to rent Franklin Hall, on 6th street, was directed to rent prankin main, on bia succey below Arch street, for lectures on Sundays, for six months from the first day of July, for the sum of one hundred dollars. During this time con-ferences were held, and at almost every meeting

Jehovah mak And man shall tremble when He calls. Oh, long account of labor crushed! Of honest, auguished, starving toil! And who art thou, oh, man, so flushed At such a price, with such a spoil?

See rising thousands, hear their tramp, From seats of weariness and pain, rom gloomy garrets, cellars damp, And crowded streets—a numerous train, Who do not threaten, cannot take The bolder measures man employs, But simply ask of him to make Life's burden lighter, more its joys.

And will it be despised, refused? Better that heaven's high, arching roof Be hung with black; all trade accused; While guilty cities, with the proof Of civilized corruption, stand As Babylon and Tyre stood, The curse of God on all the land

Where avarice and her children brood. Oh, God of Justice! haste the hour

When Freedom's self at last shall move: When man's superior gift of power, And woman's quivering soul of love, And hearts and hands, all joyous things, And myriad voices, tuned anew, Combine to bless the Power that brings Freedom to souls and bodies, too.

Strange Occurrence.

-Boston Voice.

The following beautiful scene occurred in this place some six weeks ago. The persons connected with the incident are my acquaintances and neighbors, and are entirely reliable; and I know that the following statement is true, precisely as given

A little son of Dr. C .----, was reduced to the lowest extremity of life, with typhoid fever. It was expected that he would pass away that night. All the senses were closed, and he had not for ten days enunciated an intelligible word; nor could his perceptions be awakened. The artificial light of the room consisted of a coal oil lamp, purposely placed so as to prevent its rays from falling on the bed. The mother sat beside the little couch wetting the dry lips, an aunt at the foot and a neighbor lady at the head, while some half dozen others stood around.

Suddenly the little eyes that were not expected would ever look out again, were opened, gazing upward. The withered hands were raised, beckoning, anxious, as if for some one to come. The "sweetest smile," the ladies said, that they "ever saw," light up the face of the little suf-ferer, and the word "angels," was distinctly spoken twice. But most thrilling of all, was the radiation of light surrounding the head, which was spoken of as reminding the lookers on of the halo surrounding the prints representing Christ, but of exceeding brightness, and white, like moon light. The scene lasted about three minites. The boy has recovered his health.

The boy has recovered his health. I entered the sick room about five minutes after the occurrence, and found the family weep-ing. Some were rejolcing. The statement I have given, is concurred in exactly by all. Twice, in the early part of bis sickness, the boy pointed out sister Lizzle standing in the mid-die of the room. "How heautiful she is," said

PAYTON SPENCE.

THE CHILD'S ANSWER.-Little Nellie L. had lost her father, and her mother was poor. Her sweet temper and winning ways gained her many friends. Among them was an excellent lady, Miss N.—., A glimpse of Nelly's bright face peeping in the door always brought a smile of pe-culiar tenderness over Miss N.—.'s placid fea-tures. She loved to sit by the child, softly stroking her hair; and while looking thoughtfully into her smilling eyes, would say, "Poor, poor Nellie!" When Nellie shook her head with a heart too When Nellie shook her head with a new work happy to forebode evil, her friend would careas her more fondly, and then say, "Poor little Nel-lie!" The child's heart seemed troubled by theso "site in words, for she asked one day, "Why do given, is concurred in exactly by all. Twice, in the early part of bis sickness, the boy pointed out sister Lizzie standing in the mid-dle of the room. "How heautiful she is," said he; "what a pratty white dress." But there were, no eyes, to see her but his; she had passed to a year, been the scene of load and frequent raps: Lancaster, O., Nov. 24, 1860. H. SCOTT.

Being a subscriber for your paper since its first issue, I feel, in justice to the dear brother, that you will insert the foregoing.

J. FORSYTH. Yours very sincerely, Buffalo, N. Y., Nov. 27, 1866.

"Spiritualism Dying Out."

Such are the oft-repeated assertions thrown at the Harmonial Philosophy, thinking, doubtless hoping, that it might prove true. It only requires the half of an eye to perceive that exactly the opposite is the ultimate destiny and end of our cause; that it in reality is daily taking a deeper root, is reaching far down into the fertile soil of the human heart, where no priestly power can dig it up. From the signs of the times, with Gallileo well may we exclaim, "The world moves." For a season the interest in our place, for want of funds, so necessary to the support of all thingsour numbers being few and scattered-seemed to run to a low obb, till last fall we secured the services of that excellent inspirational speaker and test medium, Mrs. Sarah Helen Matthews, attended by Mr. and Mrs. Roundy, strongly magnetic and developing mediums. God speed them on their mission, for they are doing a noble work. At their suggestion, and seeing the necessity of united action, we have started a subscription paper to raise funds, which works admirably. Two or three towns, uniting, will raise funds enough to hire speaking nearly all the time,

Last spring we secured the services of J. Madison Allyn, followed by his wife, Mrs. C. Fannie Allyn, excellent test mediums and inspirational speakers, and withal practical reformers. They have spoken with us some nineteen Sabbaths. and our audiences have increased from a more handful, till now we can fill a large hall with enger, attentive listeners, who are anxious to catch every thought that flashes forth in burning eloquence from the speakers' lips. There is a depth of thought, a clearness of reasoning, eloquence and power of language in their discourses that carries conviction to the hearts of their hear-Yours for the Truth, ers.

Londonderry, Vt. D. D. WAIT.

Compositions of zinc and copper can be made so hard that they will cut steel, and stand well for tools.

X

BANNER OF LIGHT.

A Beautiful Scene in the Providence Progressive Lyceum.

EDITOR OF THE BANNER-In visiting the Children's Lyceum, at Providence, R. I., Sunday afternoon, Nov. 25th, I was made to realize that life has its glad and gladdening scenes-real surprises of pleasure, delight and blessedness; for I there beheld the reward of merit, and partook of such joy as springs from the fellowship of good. The occasion was eloquent beyond the power of words, for there and then affection and esteem used the angelic language of deeds to make known the power of kindness; and demonstrate that generosity of heart and integrity of effort are appreciated and honored among the sons and daughters of man.

This, the lesson of the day, came with the presentation of a "beautiful writing desk" to L. K. Joslin, the conductor of the school, and proved to be a joy-inspiring and most welcome surprise. The gift-in style, finish and material-is a beauty, of English and French walnut; its nominal cost, seventy-five dollars; its spiritual value, beyoud price! Bouquets of beautiful flowers, most delicately arranged, ornamented the shelves, typical of the friendly memories created by the occasion in the paradise of the soul. The history and detail of which, was briefly but significantly stated by Mr. Lewis, the assistant conductor of the school, who, in taking the platform, said:

"Mr. Conductor-Before proceeding further with the regular exercises. I have a few words to ad-dress to you: A number of your friends desiging to express their appreciation of your active and untiring exertions in behalf of this Lyceum, as also of the very able and satisfactory manner in which you have for so long time performed the arduous duties of President of the congregation of Spiritualists assembling in this hall, have thought it not inappropriate at this time to tender you a testimonial of their respect and esteem. In their behalf, I have the pleasure to present you with this beautiful writing desk; and you will please notice, that in making their selection of a gift, they have had an eye to utility rather than to ornane ut. They trust that you will accept and appreciate it, not on account of the little of value which it represents, but as a token of the kindly feelings hereby intended to be expressed.

When it shall be conveyed to your home, may it and therein some fitting place, and as often as you shall have occasion to open and to use it, we feel that you will not be unmindful that it is the gift of friendship.

A plate with a suitable inscription has been placed upon it, so that in after years, as we hope, your children and your children's children may be reminded of the position now occupied by you as also of the esteem in which you are held by

us. It reads as follows: Presented to L. K. Joslin, President of the First Congregation of Spiritualists, and Conductor of the Children's Progressive Lyceum, of Provi-dence, R. L. as a testimonial of respect and esteem from his friends. Providence, Nov. 25th, 1866

And now, Mr. Conductor, I have only to ask of

you the acceptance of the gift. May the good angels ever be with and about you, to guide and assist in all your exertions for the cause of truth and humanity."

At the close of Mr. Lewis's remarks, the audience in the gallery and the members of the school expressed their appreciation of what was done and said in loud applause. Mr. Joslin with much feeling expressed his acknowledgments thus:

" Mr. Assistant Conductor, Members of the Lycount and Friends-1 am unprepared for this; 1 knew nothing of your design in wishing to deviate from the ordinary exercises of the Lyceum. 1 have done nothing more than you all for the interest of the Lyceum, the Congregation, and for Spiritualism; for which we all labor, as the cause of progress and religious reform. It shall be my cflort in the future, by renewed devotion to our principles, and exertions for your happi d the happiness of others, to merit this beautiful token of your regard and love. It shall be kept in my home as an ever precious remind-er of my association with you; and handed down, with its inscription, as an heir loom to my chil-dren. Not so much for myself as for you and for them, that in the country and better time they may know of the high appreciation of your friendship, and of the fraternity of ideas which to-day makes the inseparable bond of our union."

Another earnest round of applause expre-

Mass., to the Bible Class in the Universalist Church here, but a few weeks before he passed on : "I believe I am to day what all the past has hade me, and that, when I put of this mortal body, I shall be, morally, intellectually and spiritually, what all the acts and circumstances of my previous life shall have made me."

Said a Universalist minister to mea few months ago: "Spiritualism has made ten Universalists throughout the country where the preaching of Universalism has made one." Now what has so gladly? Would you not welcome all the Orso gladly? thodox ministers in the country with the right hand of fellowship, if they would come as near your standpoint of Universalism as Bro, Hayford does? I will only add, in conclusion, that I feel, Bro, Quimby, that Universalists and Spiritual-ists should not be separated, but should go for-ward, hand-in-hand, in the great work of human redemption. Yours for the truth and the right, Middletown, Conn., Noc. 20, 1866. L. L. K.

Banner of Light. BOSTON, SATURDAY, DECEMBER 15, 1866. OFFICE 158 WASHINGTON STREET ROOM NO. 3, UP STAIRS. grace WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. WH. WHITE, C. II. CROWELL, I. B. RICH. LUTHER COLBY, · · · · EDITOR.

the All letters and communications intended for the Edito-in Department of this paper, should be addressed to the

SPIRITCALISM is based on the cardinal fact of spirit-formum lon and infins; it is the effort to discover all truth relating it man's spiritual nature, capacities, relations, duties, welfart and destiny, and its application to a regenerate life. It recognizes a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy.—[Lon-don Spiritual Magazure.]

Sufferers and Heroes.

Mr. Henry Morgan is exerting himself in a no table way in Boston to help up and give encouragement to the toilers of the streets and byeways of the city, and to excite all the interest in their case which direct, foreible, and pathetic appeals are able. In his regular discourses before the meetings he holds he descants freely on the career, opportunities, destitution, and sufferings of the very poor, and especially of those among them who would lift themselves out of their existing condition if they could but find help and sympathy when they put forth their hand.

He says that he finds genuine heroism among those whom he benefits. The ten thousand needlewomen of Boston he styles an army of martyrsslaves to an unnatural system of labor, that compels them to work sixteen hours a day for barely a subsistence. And he breaks out over them pitiful objects! starving on their scanty pittance pale, haggard, with skeleton forms, eyes sunken and hollow, lungs consuming, sides aching, filling thousands of graves every year!"

Then there is many a poor sewing-girl, too proud to ask charity, too sick to work, and made sick by the scanty support which her utmost labor has brought her, yielding, at last to the fate that relentlessly pursues her. There is the poor mother, struggling and striving to get bread drawers for five cents a pair while sitting in her hed, with only a thin shawl to cover her, instead of a fire to keep her warm, oftentimes dying with slave almost above all other slaves, working from early dawn to dark for a sick mother's support, and never seeing her own home by daylight for

all have earned the title to our admiration. The needlewoman, however, is the one who comes before us in our daily walks to and from business. What sums do not inhuman landlords owe to her patient toil, in a silence unbroken by complaint! What penalties hang over those whose wealth has been coined from her very lifeblood! With biting truth does Mr. Morgan prophesy of such, that they shall drink the very dregs of the cup at the last, for thus cruelly oppressing the Lord's poor. The late war made many a man rich who knew how to secure and work out a Government contract; but all his riches were got from the wearisome toil of devoted creatures who were not allowed to share by even a half-penny more in the immense profits of those whom their industry helped so greatly to accumulate. Why should all this money go to one or two, and not proportionately to all? What is this modern law of distribution, by which those who do the least get the most? While the workingmen are organizing for their own protection and advancement, the needlewomen of our large cities should not lag behind. In their ranks is as much nobleness of character, in tellectual capacity, spiritual greatness, and genune ability to make the female sex a solid claimant for equal rights, as has over shown itself in the past. Unless the women take their defence into their own hands, by protests and arguments and appeals and statistics and ceaseless demands. we fear it will go hard with them for at least this generation, and perhaps for many another one after it. It is like walking over flinty pavements now with bared feet, we know; but it is out of the suffering that the redemption always comes, What a commentary it is-what a damning commentary on the vaunted civilization of this age of ours, that it both permits these wrongs and relies on them in many instances to advance its own claims! Think of the thousands of young women who are driven to surrender all they have and are to the demand of this social tyranny! Is there no way of reorganizing industry-that sole source of wealth, and of which wealth should clearly he so sacredly careful-so as to advance its claims without destroying the laborers themselves? It would seem as if in such a case all things were inverted. As a matter of simple gratitude, if nothing more, there should be the most watchful oversight of the class who, first. are the ones to develop the wealth of society, and, second, to elevate and improve and better themselves. Not to attend to this is social piracy, and must end in social death.

Flogging Girls in School.

The Cambridge school-girl whipping case is still before the public, and it deserves to be until it is settled in a different way from that which the School Committee would like to have it. They get together and vote the guilty teachers up, and vote the young lady down. Of course they take good care to get all the Orthodox ministers on their side, these School Committees being generally manipulated by them. Well, they thought the matter was composed for good; the teachers were all snug in their old places; the teaching and whipping was going on about as usual; the unhappy girl was finally crushed; and the principle of flogging young ladies was established so that it could not occasion any further trouble.

But this happens to be a ghost which will not down " at any man's bidding. There is a serious question of right running under it, which these interested defiers of public sentiment cannot so easily put aside. It is a matter of justice, and decency, and humanity. Rather than allow such a principle to rule and have full sway in the shadow of Harvard, let a thousand School Committees go by the board, social reputation and all: and a thousand teachers and ferule flourishers abandon the calling they so plainly dis-

There has been a meeting of the citizens of Cambridge recently, to make certain local nominations, that of a School Committee in particular; and the whole question of flogging in school was revived. It was quite natural. Some of the leading men of the town, including the Professors in the University, took an active part in the discussion, which was carried on with a good deal of feeling. Profs. Agassiz, Washburn, and Wyman gave the matter a pretty thorough overhauling. The first named said he had been a teacher for forty years, and had never yet struck a blow. Prof. Washburn, whatever he might think of flogging as a system, was very sum that girls ought not to be whipped. Prof. Wyman concurred with the other two, and cited the significant fact that is all the Prussian schools, which are the model schools of the world, corporal punishment had been abolished. And the meeting at last adopted a resolution that flogging should be at once abolished in all the Cambridge schools, and proceeded to nominate School Committee on that platform. And they were triumphantly chosen at the recent Municipal election. Thus the matter will not be allowed to rest in Cambridge, at east, until the flogging system is abolished.

The fact is, the age is opposed to tolerating methods which were in vogue in the feudal times, and will not consent to their perpetuation or revival. With corporal punishment goes hanging, it being admitted that hanging is the worst use a man can be put to. People give up these things slowly, but the pressure of civilized sentiment compels them to give them up at last. The galows will as surely go out of existence as the cat with-" Oh, the horror of their condition ! Oh, the did in the navy. Even now it is not defended on the old ground, that "whoso sheddeth man's blood, by man shall his blood be shed," but is urged as a measure of reform, warning others of the fate that surely awaits homicides. The legal murder, too, is done privately, and not as formerly in the presence of assembled thousands. So that in this sense, certainly, all the influence of

the example is thrown away, or waived. There are shining examples of what can be lone in the government and discipline of schools enough for her famishing children, by making by the law of kindness merely. To appeal to the respect and affection of a young person might naturally be thought a better plan than to knock him over the sconce with a book or blister his her needle in her hand. And the Factory girl, palm with a heavy ferule. In all administerings of punishment, anger will get mixed up. The features may succeed in controlling their expression, but the fires burn at white heat in the six long months at a time, except on the Sabbath, furnace of the heart. Not for this disobedience when the confusing clangor of the mill is hushed. alone, but for old scores too, some of them long These are all touching cases; all deserve the forgotten till now, are the blows laid on. When instant and profound sympathy of the rest of us; one feels that the power is for the time entirely

n his hand, there is an almost i tion to exercise it to the utmost. We are glad to see this aroused state of public feeling in old Cambridge, over a case that has already been pretty well stirred over the country. Let a matter of such profound importance continue to be agitated until it is settled on solid foundations of humanity and justice. This copying of barbarous practices has gone far enough. It is not humanizing the age, but just the contrary. We certainly believe in discipline, and even rigid restraint in extreme cases, but we do not believe in pounding and mauling and clubbing.

Miss Doten at Mercantile Hall.

After a somewhat lengthy vacation in the matter of spiritual meetings, Mercantile Hall; was opened on the afternoon of Sunday, Dec. 2d, with Miss Lizzle Doten occupying the desk, as previously announced. The unusually large audience that was assembled at the hour appointed, proclaimed the presence of a favorite sneaker, as well as that the masses were hungry for truth. The discourse, entitled " The All in All," abounded in that earnestness, depth of feeling, and clear, strong reasoning for which that lady's lectures are always remarkable, at once satisfying the heart and feeding the intellect.

It would hardly be just not to add that some very excellent singing contributed much to the interest of the services, relieving the audience, as it did, from the strain of a too eager listening, and an anxious expectancy of what was coming; and the nerves of the speaker, banishing all awkwardness, and giving her the interval of rest she so much needed.

delivered at Chelsea, was repeated by particular with much applause:

PETER MCGUIRE; OR, NATURE AND GRACE.

[Reported for the Banner of Light, by Dr. H. F. Gardner.]

It has always been thought a most critical case. When a man was possessed of more Nature than

Grace; For Theology teaches that man from the first, Was a sinner by Nature, and justly accurst; And "Salvation by Grace," was the wonderful

plan,

Which God had invented to save erring man. 'T was the only atonement he knew how to make To annul the effects of his own sad mistake.

Now this was the doctrine of good Parson Brown, Who preached, not long since, in a small country town,

He was zealous, and earnest, and could so excel In describing the tortures of sinners in Hell, That a famous revival commenced in the place, And hundreds of souls found "Salvation by Grace,'

But he felt that he had not attained his desire, Till he had converted one Peter McGuire.

This man was a blacksmith, frank, fearless and bold.

With great brawny sinews like Vulcan of old: He had little respect for what ministers preach And sometimes was very profane in his speech. His opinions were founded in clear common sense And he spoke as he thought, though he oft gave

offence: But however wanting, in whole or in part, He was sound, and all right, when you came to his heart.

One day the good parson, with pious intent. To the smitliv of Peter most hopefully went; And there, while the hammer industriously swung, He preached, and he prayed, and exhorted, and sung,

And warned, and entreated poor Peter to fly

From the pit of destruction before he should die; And to wash himself clean from the world's sinful strife,

In the Blood of the Lamb, and the River of Life. Well-and what would you now be inclined to

expect Was the probable issue and likely effect?

Why! he swore "like a Pirate," and what do you think?

From a little black bottle took something to drink! And he said-"I'll not mention the Blood of the Lamb.

But as for that River it aren't worth a -----" Then pausing-as if to restrain his rude force-He quietly added-" a mill-dam, of course."

DECEMBER 15, 1866.

Consider such natures, and then, if you can, Preach of "total depravity" innate in man. Talk of blasphemy! why, tis profanity wild! To say that the Father thus cursed his own child. Go learn of the stars, and the dew-spangled sod, That all things rejoice in the goodness of God-That each thing created is good in its place, And Nature is but the expression of, Grace: She speaks again next Sunday afternoon, at a quarter before 3 o'clock precisely.

Swedenborg.

The Baptist Monthly, published at Covington, Ky., undertakes to make an end of the doctrines of the New Jerusalem Church, by ridiculing rather than confuting them. To blandly deny is not one with plainly disproving. Yet the writer in this magazine does not appear to recognize the clear and wide difference. He has to admit that more than that, falling happily and pleasantly on Swedenborgianism is spreading and taking deeper root in our large towns and cities, and he gives that as a reason why he prepared the article alluded to. After going through with a sketch of In conclusion, the following poem, originally the personal history and, within prudent limits, the internal experience of Swedenborg-describrequest for the purpose of publication, and received | ing his manner of seeing spirits, and so on-the writer enters upon what he is pleased to style an examination of the tenets and principles that are characteristic of the belief of Swedenborgians. We do not set out to defend that faith nor to assail its critic. We simply wish to minute for the readers of the BANNER those proofs of progress in spiritual belief which are continually present-

ing themselves on every side. The writer thinks the followers of the new seer toady him too much; swear by him too strongly; quote and follow him too obsequiously. He is pleased to term it a "contemptible obsequiousness." After citing an example or two of this adulation of their spiritual leader, he turns and inquires if "ever deluded pilgrim prostrated himself and kissed the toe of St. Peter's statue with more servile adoration." We must allow that that is putting the matter a little strong. He further remarks that "Swedenborgianism is too recondite, too shadowy, too ethereal for common minds;" which is equivalent to saying that it is not tangible like a Baptist minister's salary, nor external like the Baptist Church, nor anything more or less than a purely spiritual faith in those things which are" unseen and eternal." Swedenborgians say that the "life of Scripture resides in its internal sense." This writer can't go that. He does not hold to any such mysticisms. Yet he preaches the jumbled dogma of a Trinity, while confessing that neither he nor anybody else can understand it. But this very plain doctrine of the Swedenborgians is "too recondite, too shadowy, too ethereal" for such " common minds " as his.

The hard-shell character of the faith professed by this Baptist writer, betrays itself by his saying that he is surprised to find such a system can find room in it for the words Faith, Love and Charity. No, he would evidently keep all those catch-words to his own denomination. Were he to go out into life as it is, putting out his true sympathies for whatever is to be found good, and wherever it is to be found, he would be much more astonished than he appears to be now to discover that there is a world of love and faith and charity and kindness and real goodness outside his organization, which will ever be none the less faith and love and goodness because he has not the manipulation of it with his ecclesiastical hand. The work of spiritualizing mankind is going on outside the creeds and the churches, and will still go on.

The Pulpits Criticised.

Rev. Mr. Fulton, of the Tremont Temple Society, of whom we have made cursory mention once or twice before, announced last Sunday from his pulpit that he had been requested (he did n't state by whom) to "preach" on the Wednesday evening following, in a neighboring town, " filled with Spiritualists, materialists, and other wicked people"; and he desired the prayers of his congregation on so important an occasion. We beg to mention to Mr. Fulton, that praying, whatever it may do for his safety on such an enterprise as he proposes to himself, will never get the bigotry that is innate in him out of his skin. Not even the most "fervent" prayers will avail to sweat that through his pores. The real fact about this "reverend" gent. is this: he itches, and aches, and tosses in his bed nightly, to create a sensation. Anything that floats on the turbid current of daily life he snaps at, like a voracious shark at the offal flung from a ship in the ocean, hoping to make a noise. Every little while, the blare of his trumpet can be heard above the rest in the fifth-rate ranks of the small clerical fry that think they hold the four corners of the heavens in their feeble hands. He has assailed Spiritualism before; he would just as readily "preach" it, provided he could comprehend it, if his interests should become from any cause revolutionized, and his "bread-andbutter" offer in that direction. Your time-servers are generally your lung-men; loud and obstreperous, ranting and vulgar, frothing at the mouth with blasphemous epithets drawn from the vocabulary of the old Israelites, and about as religious as their headlong passions will permit. This Fulton is banging his gong at the Tremont Temple as loud as he can, but it is a mean dinner he rings people up to, and the same persons never sit down twice at his table. And while on this subject, we have it in our mind to say that the pulpit is doing infinite harm to its stability by preaching such abusive tirades on politics as well as on Spiritualism. There is a manifest fitness in all things; and men of common sense do not think their ministers "called" to lecture them on party politics, whether on one side or another. None see and recognize the same Then down on his knees fell the Parson, and fact more clearly than the advanced leaders of Spiritualism. Men may differ and dispute as much as they will on that matter, but when it comes to spiritual concerns they feel the need of spiritual counsel and assistance. To stir up their prejudices and passions by drumming away at questions into which these inevitably enter, is wholly worldly-or on too low a plane to be of the least service to the hungering souls of mortals. This is one reason, and a strong one, why the churches are so much thinned out from their former numbers. Decay is plainly visible on them. Spiritualism will live, notwithstanding the continual bluster of such windy oreedists.

the sympathy and gratification of the audience, after which the school resumed its duties,

Fraternally, J. H. W. TOOHEY.

Rev. Mr. Mayford and the Augusta Gospel Banner.

EDITOR BANNER OF LIGHT-The following communication was sent to the Gospel Banner, and is the same that is alluded to in the article published in that paper of Dec. 1st, headed "A Mistake." You can make such use of it as you think proper. Yours respectfully, L. L. K.

BRO. QVIMBY—I am not a little surprised at what I conceive to be the very unfair manner in which you treat the case of Bro. S. C. Hayford and the Spiritual Philosophy of to-day, and the means by which you arrive at your conclusions, viz: " that the spirits are most audacious and aw ful liars and profane and impions creatures, and hence no reliance can possibly be placed on any-thing they say." Now if any one should publish history of Judah, the transgression of David and the Songs of Solomon, and argue therefrom that the Bible was a grossly inmoral hook, it would, I think, as fairly represent the Bible as your article does the Spiritual Philosophy. If you, in your quotation of what the editor of the BANNER OF LIGHT SAYS, had not stopped where you did, but had added the next sentence, it would have prevented you making the applica-tion of it you did; for he there says: "But this does not in the least militate against the fact that perfectly reliable communications from the spritworld are given through the instrumentality of mediumistic persons." What says Mr. Kilbourn, mediumistic persons." What says Mr. Kilbourn, of Westerly, in the very article from which you quote: "I resided with a haly some three years. She was a good test medium. In all the communications I received through her organism, I never had an untrath told me." Does this look as if they were all liars and unreliable?

Now let me add the concluding paragraph of the article from which you quote, and I think it will throw considerable light on the subject: "Let us remember that the life that now is shapes the life that is to be, and that if we go out of this world a lying, undeveloped spirit, we shall probably continue such just as long as we willfully refuse to employ the opportunities which the infinite bounty of God will constantly vonchsafe to as, hereafter as well as here, for elevating our-selves in the scale of being, morally, mentally and spiritually."

•printually." Now, Bro. Quimby, I have been a believer in "the central thought of Universalism" (as Bro. Hayford terms it,) from my youth up. I have been a believer in modern Spiritualism for the been a benever in motern Spirituation to the past wixteen years, and have never, to this day, been able to see why there should be any antigo-nism between Universalists and Spiritualists, for of there is any one doctrine which the spirits fully agree upon, it is that of the final restoration of the whole human family. Is this a lie? The Or-thodox believers say so. Do you agree with them? I think net. Yet, if your conclusions are correct, of the second it number the the most monstrous of lies, for the spirits an agree to it. The Spiritual Philosophy teaches that man is created immortal; that as the light of reason dawns upon his soul, he steps forward in the pathway of progression, ever on ward ever upward, throughout the endless ages of eter nity; that heaven is a condition of the soul, and not a locality; that the higher we advance in the not a locality; the Cale higher we advance in the pathway of progression, the clower our commu-nion with the Father Infinite; that the highest, grandest, noblest, and, withal, most Christian work of man, either in this life or that which is to come, is the elevation of the human race, morally, intellectually and spiritually. This idea is entertained by a good many Universalist cler-évmen.

gymen. Said Rev. Charles Mellen, late of Taunton,

Meetings in Portland, Me.

Our friends in Portland have resumed their meetings again with good success. So many Spiritualists were sufferers by the fire, the meetings were suspended for some time, for want of funds to carry them on. But a new life has been infused among them, and they have obtained the Division of Temperance Hall, on Congress street, and now hold regular services Sundays, in the forenoon and afternoon, free. Miss Susle M. vember, to crowded audiences. Andrew T. Foss and will crowd the hall each session.

The Freight of the "Evening Star."

We observe in some New York correspondence concerning the loss of the steamship Evening Star with her passengers, an allusion to the character of a portion of the latter, which conveys lessons in more ways than one. It is stated that there were more than one hundred women on board, of "the flash persuasion," who were going out to New Orleans in the employment of certain notorious procuresses. Many of these young women, says the writer, were reputably connected. Acity banker, on learning that his wayward daughter was among the lost, clapped his hands in sorrowful gratitude and exclaimed, 'Thank God! my daughter, the pride of my heart, is beyond this world's shame!' Also, included in this tlock of frail, fair ones, were two highly accomplished young ladies, one the daughter of a minister of the Gospel in Western Pennsylvania, and the other the daughter of a clergyman of this city. The families of several of our New York merchants were also represented among these beautiful female ruins. Indeed, I am told that there was hardly one of these fallen women who could not point to highly respectable connections in this and other cities."

It is a truly lamentable story to read and to credit, A hundred ruined girls engulfed at one time by the angry sea. But why should their parents and guardians presume to clap their hands in a sort of cestacy over their watery burial? Who but they are responsible for what befell their characters? Who consents to the introduction into their families of young men without moral principle, with whom virtue is a word to mock at, and whose whole aim is pleasure for the passing hour? How can fathers of girls, or mothers either, expect them to be pure and exalted with such associations continually thrust upon them as their parents are directly responsible for? The latter take a sort of pride in seeing their daughters the recipient of attentions, and the girls catch the spirit, and lead on their gallants further than they would, have dared to go. It does not follow that the final victims are responsible for all. "It is a false and corrupt system in which they are fastened. 'Matrimony is held up as the crowning business of life; to live and die an "old maid" is thought a disgrace. Hence the whole thought of daughters and parents is concerping the other sex-the marriageable men. A loose style of morals must of course grow out of Johnson spoke for them during the month of No- it all, and social muins such as were engulfed in the Evening Star close the melanchely scene. is engaged for January. He is an able lecturer, Society wants a gretty thorough reconstruit l tion, co d

E Maria da

Quick out of the smithy the minister fled. As if a big bomb-shell had burst near his head; And as he continued to haste on his way, He was too much excited to sing or to pray; But he thought how that some were elected by

- Grace. As heirs of the kingdom-made sure of their
- place-While others were doomed to the pains of Hell fire,
- And if e'er there was one such, 't was Peter McGuire.
- That night, when the Storm King was riding on high.
- And the red shafts of lightning gleamed bright through the sky.

The church of the village-"the Temple of God." Was struck, for the want of a good lightning rod And swiftly descending, the element dire Set the minister's house, close beside it, on fire, While he peacefully slumbered, and had not's

fear Of the terrible work of destruction so near.

There were Mary, and Hannah, and Tommy, and

Joe, All sweetly asleep in the bedroom below,

While their father was near, with their mother at rest.

Like the wife of John Rogers "with one at the breast.")

But Alice, the eldest, a gentle young dove, Was asleep all alone, in the room just above. And when the wild cry of the rescuer came, She only, was left to the pitiless flame.

The fond mother counted her treasures of love, When lof one was missing-" Oh Father above How madly she shricked in her agony wild-"My Alice! My Alice! Oh save my dear child!" prayed

That the terrible wrath of the Lord might be staved.

Said Peter McGuire-" Prayer is good in its place, But then it don't suit this particular case."

He turned down the sleeves of his red flannel shirt.

To protect his great arms all besmutted with dirt, Then into the billows of smoke and of fire, Not pausing an instant, dashed Peter McGuire. Oh that terrible moment of anxious suspensel How breathless their watching! their fear how intense!

And then they great joy! which could not be ex-

When Peter appeared with the child on his breast.

A shout rent the air when the darling he laid In the arms of her mother, so hald and dismayed, And as Alice looked up and most gratefully /smiled.

He bowed down his head and he wept like a child.

Ohi those tears of brave manhood that rained o'er his face,

Showed the true Grace of Nature, and the Nature off of Grach; shall ten // paids T was a manifest token a visible sign, Of the indweiling life of the Spirit Divine.

577 1.5.

Mrs, Spafford, Tranco and Test Me-

An experienced friend in spiritual matters, of sound judgment, and in whom we liave confidence, speaks in complimentary yet discriminative praise of the mediumistic power of the above-named lady, he having had repeated occasions to fitry the spirits" through her organism, and always with satisfaction. Added to the fact of her being a good and reliable trance test medium, she is preëminently worthy and deserving of patronage.

Benjamin Todd is no longer agent to receive subscriptions for the BANNER OF LIGHT in Oillfornia,

M 41.9

Add the

BANNER LIGHT. \mathbf{OF}

Hanging-back Believers.

There are a good many " professed " Spiritualists, who are free with their assurances of faith in the reality of the Spiritual Philosophy, and who. say with great distinctness that they are with us in the good work that is going forward, but are found, in point of fact, to be still hanging upon the torn skirts of Theology, loth to give up a hold which they are not certain may not yet yield them a share of satisfaction that they have not the faith to look for in Spiritualism. They really hold fast by the bugbear of popularity. They hate to give up what is now popular. Should it become unpopular, none would abandon it so soon as they. It is no support of the spiritual faith at all. It is selling out for nottage.

Why put their hands in their pockets and take out money to bolster up a creed system which their own observation tells them is crumbling? Why not do even half as much for Spiritualism as for Orthodoxy, when the former would feel the increased strength of their assistance immediately? We say there is no sense in this thing. Friends, put all thought of popularity behind your back. What is popular to-day may be held in no sort of repute to-morrow. Stay up the hands of your own cause and faith ! Do not wait to come in and share in the grand triumph until the eleventh hour. The feast is preparing, and those who are proved worthy will be freely in vited to sit down and partake. Our noble Religion is making marked progress in the face of all obstacles. We invite all liberal souls to come and help swell our ranks, no matter by what name they are called. Let us all join in a search for Truth in its perfectness of beauty.

Mrs. Gordon in Colorado.

We have before alluded to the great success which has attended the labors of Mrs. Laura DeForce Gordon in Colorado, where the multitudes flock to hear her discourses on Spiritualism. We find the following liberal comments on one of her lectures in Boulder City, by the correspondent of a Denver paper, under date of Nov. 11th. The writer says:

"The first lecture of the season was delivered last evening, before the Boulder Lyceum, by Mrs. Gordon of your city. Subject: 'The progress of the race demands radical changes in our religious institutions.' The fair speaker treated the sub-ject with calm, logical reasoning, and impressed upon the minds of her large and intelligent audi-ence that she is a woman of no ordinary ability. By the way, the exclusive, unmanly, and almost barbarous idea of man's supreme right to the rostrum is dying, slowly but surely. This age sees the contest commenced in carnest. All over the land our sisters are asserting their right to be heard, and if all their efforts are marked by the same force and ability as that of Mrs. Gordon, on last evening, the lords will be forced to yield the note evening, the forms will be forced to yield the point before many years. As a speaker she has few superiors anywhere. Her ideas are not or-thodox by any means, but, nevertheless, are en-tertained by a large and increasing class of think-ing minds. In my humble opinion, the immedi-ate future will witness rapid and most excellent changes on subjects convected with the one chosen changes on subjects connected with the one chosen by the speaker. Our Lyceum is now one of our fixtures. We have regular exercises every Sat-urday evening. In the absence of lecturers, some live question is taken up by the members and debated. It creates an interest that is not seen in any other gathering; at least I think so, from the size and character of the audiences."

Equal Rights Association.

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We are informed by Mrs. Susan B. Anthony, that the American Equal Rights Association has commenced a series of County Conventions throughout the State of New York, with a view of creating a public sentiment that shall demand a Constitutional' Amendment, securing the ballot to women and colored men, on equal terms with white men. The first meeting was held at Cooper Institute, New York City, Dec. 6th and 7th, Mrs. Emma Hardinge taking part in the debate. Other meetings were appointed: in Utica, Dec. 10, in Rochester, Dec. 11 and 12, and Syracuse on the 14th. Among the speakers engaged to address these gatherings are Mrs. Elizabeth

Cady Stanton, Parker Pillsbury, Mrs. Lucy Stone, Rev. Olympia Brown, Bessie Bisbee, Charles Lenox Remond, Mrs. Susan B. Anthony and others. These discussions will be interesting, and throw much light on the subject. No reform. however much needed, has ever been effected without agitation.

Poor Fund Donations, To send the Banner of Light free to Spiritualists who are too poor to subscribe for it.

Our call for aid to enable us to furnish the BAN-NER OF LIGHT free to Spiritualists whose necuniary conditions do not permit them to subscribe for it, has, we are pleased to say, met with prompt response. A modest friend of ours, who sends five dollars, and begs us not to give his name, remarks: "I am pleased with the idea you have lately inaugurated of initiating a free list, thus giving an opportunity to those so disposed to help you issue a few gratuitous copies of the 'old, reliable' BANNER. I send you a V for that pur-DOSe.'

This Free List has been inaugurated solely for the benefit of the deserving poor, who would take and pay for the paper were they able; hence, when applications are made to us for the BAN-NEB, as above, the parties applying are requested o send the name of a reliable endorser or referee. Acknowledgment of funds received for the purnose above stated:

A Friend, Boston C. B. P. Newport, R. I		. .	8100
C. B. P. Newport, R. I			
Mrs SAWVer.			
Theo. Luce. Richmondville.	Mich		
F. Shelling, Philadelphia			
John Cosgrove, Washington	. D. C		
Friend			
Friend. Geo. Chittenden Stockport,	N. Y		
Joseph Ryder, Plymouth, Me	158	· • · · · · · · • • · · · · · · · · · ·	1
Friend, Buffalo, N. Y			

Total.....: \$128.00 Another "Possessed" House.

A Washington correspondent of the Boston Post states that the building which belonged to Mrs. Surratt, who was executed as one of the conspirators of the assassination, and in which she was apprehended and led forth for accusation and the

gallows, is possessed of evil spirits, or a spirit. The story runs as follows: "In the course of settlement of her estate, the

"In the course of settlement of her estate, the house in question was offered for sale, and even then the public seemed shy and indifferent to the purchase, and so it came that a property, worth by moderate comparison ten thousand dollars, fell under the hammer at the insignificant sum of \$4,600. The new landlord therefore instituted work improvements as completely changed the such improvements as completely changed the aspect of the property, and all but transferred its site, and in the course of time came a ten-ant; but not to remain. In less than six weeks he lessee had flown from beneath the roof, forfeited his year's rental, and was ready to swear, with chattering teeth, that his nervous sys-tem was shattered for a life-time. Others succeeded to the occupancy of the house he had va-cated, in turn, to make a shuddering exit. Mrs. Surratt's house is haunted. There can be no reasonble doubt upon the subject. She herself persists in treading its halls, and perambulating the prem-ises, in the dead of night, clad in those self-same robes of serge in which she suffered the penalty of the law. In costume, she differs from the 'wo-man in white' unmistakably, but that the gener-al effect is none the less thrilling and altogether fatal to the composure of the observer, is positivey averred by each successive occupant of the mansion.

New Publications.

THE NORTHWESTERN FARMER is the title of a first class Rural Magazine, published in Indianapolis, Ind., by T. A. Bland, which has already reached its eleventh number. It enjoys a circulation of five thousand copies now, which is well deserved. It is published in large quarto form, three large columns to the page, and is well illustrated. Since Mr. Beecher wrote his readable articles for the "Prairie Farmer" at Indianapolis, we have seen nothing so good from that prosperous Western city. The price is but a dollar per year, and it claims to be the only paper of its class in Indiana. It appears in paper covers every month, and from an attentive review of its contents we can cordially commend it to the agriculturists of the State of Indiana and the entire Northwest.

A. Williams & Co., Boston, have for sale a story of the late civil war, entitled "Guy Hamilton," by Miss J. H. Matthews. It has been much praised for its interest and finish. Paper covers, price 50 cents.

"EVERY SATURDAY," published by Ticknor &

ALL SORTS OF PARAGRAPHS.

In our notice last week of the success of ne Florences during their entire engagement at the Howard Athenmum, we intended to say, and so wrote, that it was "a gratifying indication of their great popularity"-not "prosperity," as misprinted. It is gratifying, however, to be able to tate that Mr. and Mrs. Florence are both popular and prosperous.

This week Dr. J. S. Jones's new Spectacular Play, written expressly for this theatre, is to be produced in grand style. The Doctor is one of the most popular dramatic writers of the day, and his play will no doubt have a great run.

The Chicago Tribune of Nov. 11th, contains a lengthy personal notice of P. B. Randolph, extremely laudatory of this gentleman as in orator. But laudatory as it is, we endorse it, for we have listened to his lectures with pleasure mingled with astonishment at his wonderful versatility. There is no theme he is not muster of. He is indeed a remarkable man. The notice concludes as follows:

"Being a refugee from his home in the South by reason of the prominent part he has, by the will of the natives, taken in the Union cause, he has made Chicago the headquarters of himself and those dependent upon him until the Loyalists' oath is redeemed, and the starry flag becomes respected on every inch of American soil. During the season he will lecture through the Eastern States and a portion of the Western, he having prepared several that are highly spoken of."

We have received the Christian Repository of Nov. 24th, containing an interesting lecture by Rev. Chas. A. Allen, entitled "The Spiritualist Movement," which was read at the Church of the Messiah, Montpelier, Vt., Sept. 30th, 1866. We shall fully review this lecture in our forthcoming issue.

FRIENDSHIP.

Inscribed to my friend J. M. P. The whispering zephyrs gently kiss the flower, And on its petals leave a loveller hue; So friendship sweetly soothes the weary hour, When welling from a heart long tried and true.

The laughing streamlet gliding to the ocean, Spreads joy and life o'er woodland, glade and lea: So friendship gently stills the heart's commotion, When welling from a loved heart's purity.

When toll and care, the task of life unending, Bring much of sorrow, sadness, grief or pain Thy friendship soothes my troubled spirit, blending With labor's harsher discords, love's refrain.

GEORGE W. STUBBS. There is a street in New York city where the tenants of every house on both sides of the street have applied for licenses to sell liquor.

The public debt of Virginia, with interest funded, is said to be over forty-three millions of dollars.

The two students who were arrested for breaking windows in the Cambridge College buildings two weeks ago, have been ordered by Judge Ladd to pay the damages and costs, and the case was placed on file.

Gratitude is an exceedingly rare virtue. Those we aid the most, are generally the very first to repudiate us.

The King of Prussia has decided to send Prince Adelbert, lately created an Admiral, to the United States to study the modern improvements in naval construction. The naval system of the United States will be adopted as a model in the formation of the Prussian service, rather than that of England. The European nations are adopting the methods and improvements of Young America in more instances than one.

Victor Hugo asks £20,000 for his new novel, entitled "93," in ten volumes.

Miss Lida Jordan, of Maine township, Marion County, Iowa, has just died of trichiniosis, having eaten diseased pork last spring. She never entirely recovered from the first attack, which was a very peculiar set of abnormal manifestations, information concerning the location of mediums, and has, at this length of time from the eating of public meetings, or whatever may be of value as the trichinous meat, succumbed to the presence a guide to strangers.

The United States Court has decided that to photograph a copyrighted engraving is an infringement of such copyright.

NOT AN ENVIABLE CUSTOM .- On the death of the Tycoon of Japan, ten high dignitaries demanded the unspeakable favor of being allowed to rip themselves up, in honor of the deceased ruler. Five only were deemed worthy, the others not being sufficiently noble to receive it.

We understand that the Rev. R. P. Ambler has accepted a call to take charge of the Universalist Society in Portsmouth, N. H., on and after the first of January next. We are glad to see such liberal-minded preachers as Mr. Ambler in the Universalist pulpits. His brain is open to the influx from the spirit-world, and in his discourses he cannot help giving forth the truth he receives inspirationally, and thus he will fulfill his mission, regardless of cramping creeds.

John II. Surratt, one of the conspirators to murder President Lincoln, has been arrested in Alexandria, Egypt, by the United States Consul General, and will be sent home for trial.

THE ANGEL VISITOR.

Anget relead Dost thous space one hour from the side of one Thou loveth as constant as the sun, To bend o'er me here ere the curtains be drawn O'r the fading stars fortell the dawn? Angel friend1

Spirit-eyes! Into the depths of my spirit look, Reading my heart like an open book, Its sorrow and passionate thought confessed, And all that the world has never guessed.

Angel friend ! No scorn from thy beautiful eyes I fear; Only the fall of an angel's tear ! On, might thy hand-through the darkness shine, To be covered with heart-warm tears of mine !

To be covered with Angel friend! Angel friend! Thou hast pressed cool pence to a feverish brow, Return to thy sweetest duty now. And in the hearts that are dear to thee, Whisper some pitying thought of me. KATY CARLISLE.

The Fairbanks use up seventeen tons of iron every day, and it's a scale-y business they follow, too—" only it aint."

Prof. Seeley, of University College, London, is believed to be the author of " Ecce Homo,"

There was an immense Reform demonstration in London, on Monday, Dec. 3d. Notwithstanding the weather was stormy, it is estimated that fifty thousand people marched in procession, composed of the various trades, societies and leagues. John Bright addressed the multitude. Other speakers occupied fifty different stands. Resolutions were passed amid great enthusiasm. The people then dispersed peaceably.

A sea wall for the protection of a portion of the harbor of San Francisco, is to be constructed at a cost of \$2,500,000.

VIRTUE AND VICE .- It costs us more to be miserable than would make us perfectly happy; how cheap and easy is the service of virtue, and how dear do we pay for our vices.

The telegraph in Switzerland is the property of the State. The charge is uniformly one franc for twenty-five words, or a little over one cent perword, irrespective of distance. Even at this low price a large revenue accrues to the Government.

'THE SUFFERINGS OF WOMAN.-An overworked woman is always a sad sight-sadder a great deal than an over-worked man, because she is so much more fertile in the capabilities of suffering than man.

A chandler having had some candles stolen, was told to be of good cheer-" they will come to light."

New York Branch of the Baumer of Light Bookstore and Publishiug House.

Our office in New York is at No. 544 Broadway, nearly opposite Barnum's Museum.) Friends visiting the city are invited to call, where DR. STORER, our Agent, will be happy to afford any

Perry Davis's Vegetable Pain Killer! Internal and External Remedy.

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Travelers are always liable to sudden attacks of Dysentery and Cholera Morhus, and these occurring when absent from home, are very unpleasant. PERRY DAVIS'S VEOE-TABLE PAIN KILLER may always be relied upon in all cases. As soon as you feel the symptoms, take one teaspoon ful in a gill of new milk and molasses and a gill of hot water; stir well together and drink hot. Repeat the dose every hour until refleved. If the pains are severe, bathe the bowels and back with the medicine clear.

In cases of Asthina and Phthisle, take a teaspoonful in a gill of hot water sweetened well with molasses; also bathe the throat and stomach faithfully with the medicine clear. Dr. Sweet says it takes out the soreness in cases of bone-

setting faster than anything he ever applied.

Fishermen, so other exposed to hurts by having their skins pierced with books and fins of lish, can be much reliaved by bathing with a little Pain Killer as soon as the accident occurs; in this way the anguish is soon abated; bathe as often as once in five minutes, say three or four times, and you will seldom have any trouble.

The bites and scratches of dogs and cats are soon cured by athing with the Pain Killer clear. Great success has been realized by applying this medicine as soon as the accident occurs. 2w-Dec. 8,

Notice to Subscribers. --Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These fig-ures stand as an index, showing the exact time when your sub-scription expires; i. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then know that the time tor which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. These who desire the paper continued, should renew their subscriptions at least three weeks before the receipt-figures correspond with those at the left and right of the date.

ADVERTISEMENTS.

Our terms are, for each line in Agate type twenty cents for the first, and fitteen cents per line for every subsequent insertion. Paymest invariably in advance.

Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utuh.

"A Genuine Child's Magazine!"

NOW READY, THE NURSERY;

A MONTHLY FOR YOUNGEST READERS, FOR JANUARY, 1867.

With Eighteen Illustrations!

EDITED BY FANNY P. SEAVERNS.

FILLS is a beautiful quarter of 32 pages, printed from large plea type, and containing original contributions from Iteratype, and contribution original contributions from writers of rare excellence for the young. In its special adaptation to the tastes and capacities of children of a tender age, it differs from all other American Juvenile periodicals, "THE XUSERY," for which the editor has long been can-yassing starts with a subscription list *large mough to insure* its publication full January, 1868. This list is still receiving the most illustrous autographs in the contry. Admittal Farragatt subscripts and sends a list of names of his own procenting.

Admiral Parragit subscribes and semils a list of names of like own procuring. Gen. Grant subscribes, with his best wishes for success. Gen. Burnside subscribes, and sends many names. Prof. Longfellow subscribes for name extra copies. Capt. Erresson (of Monitor memory.) and Marshall O. Rob-erts subscribe tor flip copies. Edwin Booth, for one hundred copies. For other names, see cover of "The NUBERY." This little work will be found to justify all this favor. Noth-ling could be better, in taste, spirit and adaptedness than this first number.

No prettier token than this, to send to a young mother! No prettier token than this, to send to a young mother! Look at It. Parents, Teachers, Friends !—a!! who would aid young beginners in learning. Send it to the little ones at a distance. Get it for those at

home. Order promptly, as the first edition is nearly exhausted be-

PRICE -\$1.59 a year; 15 cents a single number; or one number mailed free for 15 cents

NORTH WESTERN FARMER, FOR 1867.

A FIRST-CLASS RURAL MAGAZINE, OF AGRICULTURE, HORTICULTURE, HOUSEHOLD ECONOMY HOME LATERATURE, &c. &c. Filled with original matter f.om able Writers, and Illustrated by first-class Artists mainly from original designs, and published monthly in royal quarto form, 24 pages to the number, and bound in Magazine style. Terms, 81,00 a year; and to those who selleribe within a month, five back numbers will be sent (a premium. The Cincinnati Times recently told its readers t, at the back numbers were worth the dollar, and they were getting the paper next year free.

The largest, first and ablest paper of its class in the West. — Cincinnati Times, It stands in the front rank among similar publications, and in stands in the front rank among similar publications, and in some respects it is worth vastly more to the people of the West than any Eastern paper.— Ladinau Gazette. The Subscriptions may be sont at our risk, if carefully

d and addressed, T. A. BLAND, Publisher, Lock-Box, 1w-Dec. 15. 122, INDIANAPOLIS, IND.

NO MEDICINE!

The Valley of Dry Boncs.

An ancient-looking, white cravated gentleman called upon us last week and begged that we repent or we should be judged at the "final resurrection of all things, and be damned!" We answered that we believed every person was resurrected immediately after death. "Oh, nol" said he with emphasis, " you are to lie in your grave till the last judgment day, when you will have to go before God and receive sentence." We endeavored to impress the fact upon the mind of the misguided and deluded creedist that our departed friends can and do return after death; and that we commune with them daily. But he thought this a "horrid idee I" and preferred to wait until the "lastglay, when all flesh would be gathered in." He left us reflecting upon the passage in "Scripture" which refers to the valley of dry bones.

A Genuine Child's Magazine.

"The Nursery," a magazine for youngest readers, has been published by A. Williams & Co., Boston. The first edition was swent off by a single order from the American News Company, New York. A second edition is now ready. It is the best thing of the kind ever got up; indeed the only one, among the many juvenile publications, that is carefully and successfully adapted to the wants of children under seven years of age. The in the State co-workers in the cause, may meet the pictures are capital; so are the stories. Miss Seaverns has met with a great success in this publication, and she deserves it. We hope that all our readers who have a young child in the family, will order at least one specimen copy of "The Nursery." You can get it mail free on remitting fifteen cents to A. Williams & Co., Boston, or to the American News Company, New York. For some idea of the success "The Nursery" is meeting, look at the advertisement in another column.

Dedication in Manson.

We mentioned a few months since that the Spiritualists of Hanover and Hanson, in this State, had purchased the Universalist Church in Hanson, and were remodeling and improving it, for the purpose of holding spiritual meetings regularly hereafter. We received a notice too late for last week's paper, informing the public that it was the intention to hold dedicatory services in the church on Sunday forenoon, Dec. 9th, if the weather was fair-if not, the next fair Sunday. We congratulate our friends on their success and enterprise in obtaining so neat and convenient a place to hold their meetings. The example is worthy of the attention of Spiritualists in other parts of the country, and we hope it will be followed with a promptness worthy of the large body of Spiritualists.

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Fields, contains entire Dickens's new Christmas story, entitled "Mugby Junction." It is a fine story.

Henry Vincent, Esq., the eloquent English reformer, delivered the third lecture of the course before the Mercantile Library Association, in Music Hall, on the evening of the 5th. His subject was, "The late great American conflict, and

the friends and enemies of America in England." He treated his theme in a manner calculated to win the sympathies of the audience, and was most vociferously applauded all through his speech of one hour and forty minutes. In alluding to the oppression of the working classes of England by the feudal aristocracy and " the class of priesthood who strive to dim the lustre of the soul," he was very severe.

The next lecture will be given by Bayard Taylor, the traveler, poet and novelist.

To the Spiritualists of Boston and Vicinity.

FRIENDS-The Massachusetts Association of Spiritualists for the development and popularization of natural religion, by investigating and teaching the science, philosophy and religion of Spiritualism, hold their second annual Convention at the Meionaon Hall, in Boston, Mass., the 9th and 10th of January, 1867. The deep interest felt in the movement throughout the State, is significant of a full attendance.

Spiritual Philosophy educates us in a generous fraternalism, which should find fitting expression in the genial offices of a cordial hospitality, befitting the important occasion. That our friends welcome made a precedent in similar cases in other localities, it is proposed that all who are situated to make it possible, receive those who attend the Convention, as members of their families, as all are members of the family of our heavenly Father forever. The first necessity is rooms for lodging, with or without board. Those who cannot furnish rooms may be able to accommodate guests at their tables. The Corresponding Secretary of the Association, as Chairman of the Committee of Arrangements, requests in the name of

the Association and the cause, those who can in any way assist in the matter to forward him their address, stating what they are able to do to meet the pleasant duty created by the emergency. Let no one wait for another; our work is an earnest labor. Please address, E. S. WHEELER, 5 Columbia street.

Fair and Festival.

The friends of Progressive Spiritualism, in Geneseo, Henry Co., Ills., will hold a Fair and Festival on Tnesday evening, Dec. 18, 1866, in Sawyer's Hall. All friends in the neighboring towns who can make it convenient to come, are cordially invited. A. MCFARLANE. Geneseo, Henry Co., Ill.

Senator Morrill will the present week call up trict of Columbia, a partial partial as the set of clined.

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of the parasite in her system.

Henry Ward Beecher spoke earnestly and eloquently in favor of the movement for the education of the freedmen, in Tremont Temple in this city, last week.

Bad Quarters.-Libby Prison, and counterfeit twenty-five cent notes.

CONGRESS reassembled last Monday, and at welve o'clock, same day, the President sent in his Annual Message, which was read, and then business proceeded as usual.

An exchange says, "The Fenians at Buffalo are wide awake, constantly drilling and parading the streets." Digby thinks they will be drilled much more thoroughly when they make another Normal Streets and cure it before it becomes incuraraid into Canada.

A Jewish house entire has been excavated in Syria, duting two centuries before Christ.

The standing committees of the United States House of Representatives remain as they were during the former session, says an exchange. Digby considers it a hard case that men should remain standing so long.

Women lose their hearts through their ears. But men who are believed beforehand to be eloquent will advance their reputation by preserv ing silence.

> LIFE'S LESSON. LIFE'S LESSON. As from the mountain's deep ravine The eclooing rocks repeat the sound, Or as some gentle mirrored lake, In trath. reflects the scene around: So every thought we mirrals speak Refelices down the flight of time; And every act that here is done, is mirrored in the book divine. How guarded, then, should be the thoughts, The words and acts, both thine and mine!

The Methodist centenary fund is already re-ported at five millions of dollars.—Ex. The Spiritualists ought to have an equally large sum at their disposal, in order to fully "enlighten the heathen" in their midst ; and will have in less than ten years no doubt, as by that time these liberal Methodists will be in our ranks.

A synagogue will soon he built on the Fifth Avenue, New York, of the value of half a million dollars. Jerusalem had nothing like it, leaving the Temple aside; but the Jews are richer now than they were in the days when Jerusalem was in all her glory.

A delegation of fifty Indians, men, women and Northwest to the Paris Exposition.

is failing every day. He sleeps all the while,

A French capitalist offered to pay \$1,600,000 for the admission fees to the Exhibition in Paris next year; one-half at once, the other half on the eve of the opening. This would have exonerated the the bill to establish impartial suffrage in the Dis- guarantors from all risks, but the offer was de-

To Correspondents. [We cannot engage to return rejected manuscripts.] D. C., KORONO, IND .- Money and document received. Your query is answered in the affirmative, of course. W. C -- Received from Davenport, Nov. 9th, \$4; from Iowa City, Nov. 19th, 835.75; Dec. 1st, from Rock Island, Illinois, \$22.50. Married. In Glover, Vt., by Rev. Geo. Severance, Mr. Walter Stevens, of Wentworth, N. H., and Miss Addle M. Kimball, of Glover. Business Matters.

MRS. E. D. SIMONS, Medical Clairvoyant, Magnetic and Electric Physician, 1249 Broadway, corner 31st street, New York.

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KEEPS FOR SALE THE BANNER OF LIGHT AND **OTHER SPIRITUAL PUBLICATIONS.**

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Physics of all solicols of medicine, was Mrs. Spence's Positive and Negative Fowders. See Certificates of Cures and advertisement in another column. Nov. 24,

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SPIRIT INTERCOURSE: CONTAINING Incidents of Personal Experience with vestigating the Phenomeno of Spirit Thought and with various communications through himself as my by lizv. Handan SNOW, late Unitarian minister, at More Mass. Cloth binding, 162 pages. Frice 75 conts. For-tule office.

children, will embark with their wigwams, war and domestic implements, &c., from New York, on the 10th of March, as a representation of the

The condition of N. P. Willis, who had a paralytic shock a short time ago, is critical. He bút loses strength.

BANNER LIGHT. OF

Message Department.

6

Each Message in this Department of the BAN-WER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Conant,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

The questions propounded at these circles by mortals, are answered by spirits who do not annonnce their names.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

The Circle Room.

Our Free Circles are held at No. 158 WASHING-TOM FIGHT OUTCHEATER HELL AL NO. 108 WASHING-TON STREET, ROOM NO. 4, (up stairs,) on MON-DAY, TUESDAY and THURSDAY APTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited Donations solicited.

MRS. CONANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

All proper questions sent to our Free Cir-cles for answer by the invisibles, are duly attended to, and will be published.

Invocation.

Thou Source of Strength; thou wondrous and incomprehensible Life; thou Holy Spirit, to whom Nature and the soul pay their vows; to thee we draw nigh, through the voice of prayer and praise.

Oh, our God, our Life, we praise thee for the gift of immortality. We praise thee that our harp of being has not been wastrung, but that it remains fully in tune. Though the fingers of Death have swept over it, yet the harmony is perfect in thy sight.

Oh, our Father, we ask that the gentle dews of thine inspiration may fall into these human hearts, dispelling their doubts, their fears, oven as this sunshine hath dispelled the shades of yesternight. Oh, let thy children robed in mortal know that the veil is exceedingly thin that hides the immortal world from their view. Let them know, also, that prayer and earnest desire shall rend in twain that yell, so that they shall stand face to face with those they call dead.

Oh, we praise thee, Great Spirit of all Life, that thou hast robbed death of its sting, and the grave of its victory. We praise thee, oh God, that in this day there are thousands going up and down the earth who can sing their song of rejoicing because death has no terrors for them; because the grave hath not closed over the faces of their loved ones. And we pray thee, oh Wondrous Being, oh Morning Sun of Truth, that thy light may still continue to shine brighter and still brighter, until in noonday splendor it shall burst upon all the earth, and there be not one soul left to ask, Can the angels return and commune with mortal life?

Oh, our Father, here upon this humble, sacred altar, we lay our prayers and our praises, asking thy blessing upon them. Oct. 16.

Questions and Answers.

CONTROLLING SPIRIT. - Mr. Chairman, your questions we will consider.

QUES.-By William Kreeh: Do you think it possible that we may find different metals to be but different aggregations of the same metal, and that we may learn to change one motal into another-say silver into gold, or gold into copper?

ANS.-Chemists in the spirit-world declare that the primaries of all atoms are identical. If this is true-and I, as an individual, have no reason to doubt it-then all that is wanting to change one metal into another, is the knowledge wherewith to combine the necessary ingredients that are everywhere with you. For instance, if you want to change silver into gold-which you are exceedingly anxious to do at the present time-why, if you only have the chemical knowledge, or knowledge of the primaries, the foundation, the life of the metals inquestion, you can do your work very easily. It is very easy for a mechanic, for instance. to build a house, but it is not at all easy for a preacher of the Gospel to do it. Now I never did build a house, nor do I think I ever could; but I could preach, and somebody else could build the house. Yes, yes; I do believe that the transfer of one metal to another can be made. All that is wanting is the knowledge thereof. And as you are every day commanded through countless sources to seek for wisdom. why, it seems to me that you may as well seek for it in this direction as in any other, since you do, all of you, worship the metal so devoutly. Q .- By the same: James M. Allyn had a universal alphabet communicated to him from the spirit-world. Can the spirit-world, as a whole, having a universal language even, be interested in the adoption of a universal alphabet by the peoples of earth? A.-In one sense the inhabitants of the so-called spirit-world have a universal language, and, in another sense, it is as diversified as that you have with you. The language of the spirit-world is a language of symbols born of ideas. The symbols are, if I may so express myself, the children of the ideas. Whatever a man thinks there, he shows. There is no hiding it. It's a very great pity that the same rule does not exist with you. But it don't. A man can think very bad thoughts, and have on a very sanctimonious face at the same time. With us it's not so. When you have done with the physical body, the material body, you will see this thing as we do. There exists in the spirit-world to-day a band of spirits who are exceedingly anxious to bring about a reform among you people of earth, so far as your language is concerned. They find it exceedingly difficult to make themselves understood in returning, under the existing confusion of languages. For instance: a Frenchman desires to communicate his thoughts to an American through this medium. If conditions are proper, and she be most perfectly unfolded as a medium, why then the Frenchman can speak his own native language. But then, you see, the other end of the telegraph wire is down. The American can't understand it. With a universal alphabet, the souls that represent all the nations of the earth could come whenever they wanted to communicate to friends. And as there are thousands - yes, millions; I cannot count them-who are desirous to come, giving their ideas to the people of earth. I believe they have organized themselves into a band for that purpose. But it is exceedingly hard to make great strides among you in any one direction. Suppose your speaker should declare to all the world-if all the world could be made to hear his voice-that all the religions of earth ought to be merged in the religion of rationalism. Do you auppose it would have any great effect? No; you would say such wild ideas could never be received. So it is with regard to any other project you have proposed to you. Very often you look at it, and throw it down as valueless. If I should put a diamond into a child's hand, he would look at

it, and then perhaps trample it under his feet. at various times prior to my leaving home to and do you suppose he would treat it in that way? can't see the value of them; and then when the

time comes for you to use them, you have hard work to find them; sometimes you won't find them at all. I would suggest the propriety of your having a grand treasury, into which you shall cast all new truths from the spirit-worldall, to you, new truths-that come to you from time to time, that you don't understand. When you can't appropriate them, put them into the treasury. Then, when you want to use them, you won't have such hard work to find them.

Q .- By D. C. Newton, of Sharon, Wis.: Do not our friends, who have entered spirit-life years before us, who are still in the form, arise so far in circles of progression, that we, upon entering there, shall be unable to overtake them?

A .- You have such wild ideas of progression, it's very hard to bring you down from your airy born before the son. The father has of course received his education before the son is born. Do you suppose it would be absolutely impossible case. But it is exactly parallel. We, upon entering the spirit-world, do not jump to the sun or moon or distant star quite as quick as you think we do. We have enlarged perceptions, to be sure, and greater opportunities for improvement than you have here; but we do n't take any very great strides, for that is n't the order of Nature. The degrees of progression come very close together. They are taken on very slowly, but are taken on according to the capacities of the internal life of the individual. Some run very fast, some go very slow; but all are taken cautiously. There is no hurry. You don't understand the thing at all. When I hear a child saying, "Oh, has not my mother progressed to celestial spheres, so she won't know me and I shan't know her?" I think what a wild idea! Just as though the bond did not exist, or the tie was not as strong as ever!

Sarah Dorman.

Oct. 16.

I have something to say to my brother George. That is why I come. He don't know what makes him think so much of me, and what makes the sounds in his room. Well, I make the most of 'em, and I am with him and try to use him, for he's one of these mediums; but he don't know it. That's why he thinks of me.

I was burned to death. Oh dear! and I feel so now! I should think your air was full of fire.

I want most of all to tell him that he must not drink. There, that's it; that's what I mean. He must not use ardent spirits. That's what I come for. He'd better use his medium powers, and be learning something of the place where he's coming to. He thinks, sometimes-he wishes he was dead. That's very wrong. He'd better wish to be good and useful; that's best. He's beginning to think that it may be me that's round him, because he's been told so. And now I come here to tell him it is; and I want him to let me speak, so I can tell him just what to do.

You tell him I am his sister, Sarah Dorman: ie'll know. And I'd stay longer and say more, only I feel as if I was in the fire. [Where did you live?] In New York. [How did you get burnt?] Why, bless you, the house got fire; that's how it happened. [A tenement house?] Yes. [Did this occur recently?] Yes. [Were most all of your family burned?] Yes, yes, he's left. We're getting happier. I thought I should never be happy again. I don't think so now. I'm better now. [Did you suffer much in being suffocated?] to be. Oh, but the air was so hot that it scorched

But let him grow up to manhood, and be informed visit my friends in New York State, I was imof its value-the value the world sets upon it- | pressed strongly with the idea that I should go, but never return again in the body. But I paid By no means. So it is with new truths. You are little attention to the impression, as I had much little children, and throw them down because you | to bind me to earth. I did not want to believe it was true. But it was the voice of truth from my dear angel guides, who were anxious that I should not be taken unawares.

> I have a thousand blessings for my dear friends, one and all. Oh, there are so many of them; so many I could scarcely number them! And while my mind runs over the long list of dear friends, I single out-or try to-here and there, one that I would fain come into clear and definite communication with. But soon I in lost, for the number is so large. I want to come to them all. I want my dear friends on earth to know that I bless them all; and I'll work for them all; and whenever I can, I'll come to them individually and collectively.

Tell my dear friend, Warren Chase, to go on his way rejoicing; for angels are watching over him, and earnestly desiring that he shall come higher flights-very hard indeed. The father of course is and still higher and higher in wisdom. So tell him, though his brow be crowned with thorns, to come onward and upward.

Tell my dear husband and all my dear friends, for the son to grow up to manhood spiritually, I bless them all. Tell them how happy I am; morally, divinely, and physically, the superior of 'how thankful I am that I 'm done with the physihis father? You say no; that's not a parallel cal pain of earth. I shall not forget those who are wandering among the shades of time. No. But I'll come to them; lighten their sorrows. I'll bear their burdens for them. I'll talk to them at morning, noon and night. And if they listen well, they may hear. Oh bear my blessing safely to them, won't you? Susan Tuttle. Oct, 16.

> Séance opened by Rev. Henry Ware; questions answered by Lorenzo Dow; closed by Charles A. Randall.

Invocation,

Our Father, the voice of thy love, like sweet and solemn music, rolls through creation's vast expanse, and our souls are refreshed thereby. Spirit, all holy and divine, and to whom all nations and individuals have ever paid their vows, to thee we pray, asking for strength; asking for wisdom, for a more perfect knowledge of thy will and thy way; asking to know wherefore are clouds, and where fore sunshine; asking to feel always that assurance we feel this hour, that we are safe in thee. Men call thee Father and Mother; and so thou art, for thy love is great, and thy wisdom and thy power are also great. Thou hast in thyself all of life; and we would feel, oh Spirit of Time and of Eternity, that we are one with thee.

Here upon the sacred altar of human life we lay our offerings, imploring thy blessing through thy countless angels, who are guiding the destiny of all beneath them; who are, by thy will, leading all souls unto heaven. We ask, also, thy blessing in behalf of these mortals. Oh guide those who are in darkness into a more perfect knowledge of thee: and those who are in sorrow, out of the night of sorrow into a morning of peace and joy. And while thy voice we hear, chanting unto us and calling us higher and still higher, oh give us that strength that our souls need, that we may follow unfalteringly in the way of duty, ever asking and ever blessing thee, the Soul of all Good. Oct. 29. Amen.

Questions and Answers.

QUES.-By G. W. G., of Charlestown: "Why is it that with one person from the cradle to the grave everything that they do goes against them, and with another everything goes in their favor, no matter what they do?"

ANS.-A certain writer hath declared that the spirit and the flesh are ever at war with each other; that there is never perfect harmony between the spirit, the indwelling life, and the ma-Oh I was n't sufficiented. Me! wish I was; wanted chine through which it manifests to the external world. There is a very great truth underlying | like to shake hands with me, I suppose, because this statement. But some spirits and their machines seem to be in harmony, while others exhibit perpetual warfare. We have ourselves

observed that there are certain intelligences

sion of such a belief, inwardly deny it. The time seen something of it before I entered upon this will come in the future when, instead of talking new life. But as unacquainted as I am with all concerning the ungoilly and the sinner, you will that pertains to this modern Spiritualism, I am change the terms; you will understand that in willing to try my chances without even a comreality there are no sinners, none who are abso- pass, for I am made exceedingly unsettled, perlutely ungodly, because there are none who are not under the absolute control of deity, therefore certain rumors that are affont, to the effect that I must be godly. God's law and God's love embrace all things and all mind, therefore all things There never could be a greater one. I never had are godly; all mind is godly. There is none un-Oct. 29. goldly; no, not one.

Stella Runnels.

I have a dear mother and sister in Texas that I am very anxious to come into communication with. It is a little more than three years since I left hours after my death, awake in the spirit-world, them. Then I was very, very unhappy, and I thoroughly free from my own body. When I longed for a change, though it came through death. asked how I came there, the answer was, You But I am not unhappy to-day, and my spirit rejoices in the knowledge that by-and-by those who unwittingly wronged me will minister unto my happiness, for their own will consist in it.

I know my dear mother, my darling sisters, are anxious to hear from me, if it be possible for departed spirits to return. Oh, tell them that to ual things are concerned, but unlucky as far as know I am not forgotten, that they still love me, and ask that I will come telling of my home beyond the tomb, is a source of great joy to me. But I have a great deal to say, and many more questions to answer that I know they would ask if I cide. I did not take the earthly life that God had were with them. So will you, through your pa- given me for a time. I had no desire to do so, and I per, please ask them to dictate a series of questions to me; inclose in an envelope and send according to directions to Mr. Mansfield, and I will answer them to their entire satisfaction.

[Did you die in Texas?] Yes; Independence. From Stella, to her mother and sisters. Direct to Mrs. J. M. Lewis, Independence, Texas. Oct. 29.

James Soule.

I'm here, Colonel, to hunt up my relations in Massachusetts. I am from Georgia. I was a soldier in the Confederate army. Twice I tried to escape, and came pretty near being shot as a de- exceedingly distressed in a certain way, from the serter. But I managed to lie pretty well, and so escaped.

I'm here to tell the truth; and if I've told any lies that happened to come in the way of what I've got to say, I 'm round to own up.

Well, I did n't relish being pressed into the ser vice. I was inclined to believe it was best and right to secede, but I had no relish for fighting for either our rights or our domestic institution. I had no relish for going into battle; did n't care to go in, but I had to.

I had sort of a talk with a gentleman in Savannan, who lived nigh to us, and he said something of this kind to me: "James,"-my name was James Soule-"James, if you were a little older than you are to day, you would n't talk as you do now. When you get a few more years over your head, you'll know more than you do now."

I can just return the compliment: If you only see a few more years, either on one side of life or

relish for war-I did n't want to fight, anyway. I was-well, my father's folks were Quakers, and Oh, I wish you'd let me go out for about half did n't believe in fighting, you know, much; were an hour, give me a furlough of half an hour. I'd kind of a peaceable people. I suppose the peace element run down into me. I was n't in for fighting. I could fight, if compelled to, when I felt that it was for the best, that it was right. But I dium of my own just long enough to go where I want to talk. [Your message will open the way, no doubt.] Yes. Well, say I'm enjoying mybecause, you know, I had no heart in the matter. self, will you? I have uncles and aunts and cousins down here at Cape Cod, in Sandwich, Barnstable, and all

them places there. I have friends there who'd by Thomas J. Jackson.

DECEMBER 15, 1866.

haps unhappy, in my new sphere of action by committed suicide, which is a great mistake, any desire to shorten my earthly life. I never had any reason to make such a movement. It has been said that an affair of conscience with regard to business was the cause that led to such an act. It is false, wholly so. I did not know what had happened to me until I found myself. came here by what mortals call accident.

I then remembered of going out of my room, going below stairs, in order to ascertain what was meant by a noise, knowing that all the family were in bed; and I suppose by some unlucky movement-or I may say lucky, as far as spiritthe things of the world go-my revolver was discharged, and I was suddenly ushered into the spirit-world. I have come back here to-day to distinctly declare to my friends that I was no suithink the rumor must have been started among those who did not really know me.

[To the chairman.] I am very thankful to you, ir, for opening a way by which spirits may return and right their wrongs. And I hope, in the future, to be able to aid you in some way; if in no other way, I certainly will by my influence. [Thank you. You had taken the revolver out becouse of some noise you heard?] I had. I was in the habit of doing so; it was nothing new. By some unlucky movement of mine, it was discharged, but not by my will. I have been made fact that a great many of my friends are in doubt about the matter.

I have met some friends who have been here. and I was kindly informed of this way of return by them. Good-day, sir. Moses D. Williams. Oct. 29.

William Smith, (Colored.)

I've been trying a long time to get here. I did n't know as I should ever come, there's always so many standing in the way. William Smith. I was a soldier in the 54th Massachusetts. I have mother and a brother and two sisters in Boston on Belknap street. She 'll know about it. She is always watching for folks to come back. I'm wishing she'd get my message and carry it to the | folks.

see a lew more years, either on one side of life or the other, you'll know more than you do now, and won't swell quite so much on nothing. He tried to make me think it was my duty to join the Confederate army, a duty I owed to my country and to myself; that I should he willing to do it, want to do it. Said I to him, "Oh that's all bosh! I do n't believe a word of it. I wort go in, unless I 'm obliged to." I did n't; but I had to go; then I lied there. The story was, I had no relish for war—I did n't want to fight. anyway. I I am so much better off than I was, I would n't

an hour, give me it informed to hair an hour. I d come back sober. I'd come back right, just on time. [What company were you in?] Company I, 54th regiment. Lord bless you! I wish I was somebody what had the power to have some me-

Séance opened by William E. Channing; closed

me before I could suffocate. Well now, I'll go I thank you very much. Oct. 16.

Judson Lewis.

I would like to open a line of communication with one who was known here by the name of Henry Sanborn. He's at present in Indepen-I have taken the liberty to come uncalled for. There was some trouble existing between him and myself. He was very radical in his views. and I was the same in mine: and the result was. we had a little brush together, and I went out, and he stayed on the earth. I am not here to remyself the best off of the two.

I was before the war very comfortably situated. But as the war progressed and I began to change my situation, I gradually lost one thing after another, one friend after another, until I cared where I am, and if he is satisfied with his condihaps his conscience is not at ease, because he can. So I've come to tell him I'm satisfied, perfeetly satisfied. And as it was one of those miserable events that often transpire in war under the sanction of military rule, why it seems to me he is spirit-world; so he'd better be at ease. And if he of no better way than to come and talk with me. There are persons, I suppose, there, who will lend | the soul to purify it and perfect it. their organisms for such purposes, and he may make use of them.

So, Mr. Chairman, you'll please say that Judson him, and that there is no danger to be apprehended at all. If he only does as near right as he knows how to, I rather think his conscience will quiet down and assume a different look altogether. I'd be very grateful to you if you would. be saved, where shall the ungodly and the sin-Oct. 16.

Susan Tuttle.

Blessed be the Great Power that giveth us victory over death, and who taketh away all fear of | impossibility for the soul, any one soul, to believe deathf

I am very glad to be able to visit your place, to know if I am satisfied with my spirit home? on earth.

dwelling in physical life who seem to be in no way in harmony with the machine in which they live, through which they act. The organism hudence, Texas. He will not be expecting me, but man does not seem to answer the bidding of the spirit, and however earnestly they may aspire toward goodness, evil seems to be present with them. Now it is absolutely impossible to determine why these things are thus and so. It would not be wise to affirm that the Fashioner of life human and life divine had made a mistake in proach him for the part he took, for I consider these things. For ourselves, we believe that every spirit requires a certain amount of earthly experience, that it can obtain in no other way than through the physical form that the great God has given it, whether that form does its bidding or not, whether there is harmony or inharvery little whether I stayed or not. And now, as mony between the indwelling life and external things have come round in such a way that I am life. If the soul is obliged to keep up a perpetual warfare between itself and its outer life, there is tion, why all right. Somehow I am impelled a necessity for it. We believe it is absolutely toward him, I can't tell why. They say we are necessary for some souls to drink even the very more or less attracted to those who think often of dregs of misery, in order that they may be able us. Maybe I come to him because he thinks so to appreciate and enjoy the heaven all souls seek much of me-not in friendship, I suppose. Per- for. You do not always know what is best for you. The soul who asks that the sunshine of thinks he did wrong. Well, I'll make it easy, if I prosperity may always rest upon it, knows not what a fearful thing it asks for. The clouds of adversity do but shower down drops of rain, that nourish into life the most beautiful flowers of the soul. We would not ask that peace, prosperity safe. He thinks he is not; he is quite sure that my and plenty be always your guests. No; we would friends must have heard of my death, and he don't rather pray that you may be satisfied with life, dare to go here or there, because he's airaid of with your life, knowing that as the Great Author meeting some of them. Well, he's very much mis- hath bestowed just so much upon you, and no taken; for nearly all my kindred have gone to the more, then it is best that you bear much. Life is made up of sunshine and shade, of clear skies wants to come into an easy state with me, I know | and clouded skies. Death is but a cloud that conceals a sunbeam. Sorrow, in all forms, is given

Q.-D. G. L., of Fly Creek, N. Y., wishes to know what is meant by the passage of Scripture, found in I. Peter, 4th chap., 18th verse: "And Lewis is not at all possessed of a war spirit against | if the righteous scarcely be saved, where shall the ungodly and the sinner appear?'

A .- The old heathen belief in a God of vengeance, no doubt, forms the basis of the subject you have presented. "If the righteous scarcely ner appear?" It is not strange that such a query should have been propounded, when it was, and as it was, considering the darkness that clustered around the time of its birth. It was almost an in absolute salvation at that time. The human

mind that existed upon earth at that time was very, very glad, for my friends are all anxiously | not prepared to believe in an All-Merciful God, waiting to hear something from me. They want in a Supreme All-Loving Intelligence, capable of taking in every soul, capable of embracing if I have realized what I expected to there? Oh | with its loving arms the lesser and greater good. I am more than satisfied, and all my wildest | We say it was almost impossible for any soul to, dreams are more than realized. I could not draw | believe in such a God. But the races of men have a picture of my spirit home that would give you grown intellectually and morally, as well as phya correct idea of it, nor do I think any artist could, | sically and spiritually, since then. And now it is so far more beautiful than anything you have it is rate to find a person who believes in eternal damnation; that a few only are elected to sal-

I would like that my friends should know that, vation. Even those who make outward profes-

they 're my father's relatives, and I should like to

like to shake hands with me, I suppose, because they 're my father's relatives, and I should like to get some way into communication with them.
I'm an active chap, and I fancy somehow I've got some sort of a mission to perform in enlighten in the source of the mass of the constraint in the source of the mass of the source of the mass of the source of the mass of the source over-zealous. They thought it was a grand thing to go out and make war against the party that opposed them. They really believed that the spirit of George Washington was with them. They really fancied that he was leading the rebels on to victory. It was nothing uncommon for them to give utterance to such a thought, [Did they believe in Spiritualism?] Oh, of course they did n't believe in that, but they believed in the guardianship of angels, and they understood that he was very high in angel-life, and was greatly beloved when here. They rather mixed him up with the political world; really thought he was guiding them in battle on to victory. Well, they got mightily quashed, did n't they?

My father was interested in the turpentine business before his death; did quite a business in that line; and was also interested in the exportation of cotton. He did not himself own a cotton plantation, but was an agent for cotton exportations. He was successful, pretty successful; though, being of a liberal turn, he did n't amass a great deal, but left altogether too much to be gobbled up by the Confederacy,

Now those who are left hehind-oh. I'm all right myself-I rather fancy they have n't a picayune. I don't know; it may be different; butif I make a right reckoning, they have n't a single picayune belonging to my father. Well, he's very glad of it, and I for myself have nothing to say about it.

If these good folks here in this part of the country will give either me or my father a chance to Come to them, I'll give them ample pay, and very good security against being damned for being mixed up with these things; do n't know what you call it—Spiritualism, aint it? [Yes.] Many thanks, sir. I give way for somebody else. I'm not at all acquainted with this mather of return, though I had heard much of it, and had

MESSAGES TO BE PUBLISHED.

Chate wite of Dr. Main, to her daughter and friends. Tuesday, Nor. 20.—invocation; Questions and Answers; Johnnio Jolce; Wm. Frazler, to friends, in Titusville, Penn.; Henry Stuart Burnet, son of Col. Henry Burnet, of Louisiana; Joe, formérity a sidve in Burnetz's family. Thursday, Nor, 22.—invocation; Questions and Answers; Edward Biake, to his Uncle Henry, Aunt Susan, &c.; Annio Jeffrey, who died on the passage from Calculta to New York, to Dr. Daniels and friends; Charlotte Biackhurn, to friends in England; Denniel, Concision; Questions and Answers; John Sherier, to friends in Pennsylvania; Lieut, Col. McFar-land, of the 19th Down, to his friends; Charlotte, Monday, Nor, 26. – Invocation; Questions and Answers; Join Sherier, to friends in Pennsylvania; Lieut, Col. McFar-land, of the 19th Down, to his friends; Charle Povincetown, N. S., to her mother, and brother John; Ann Murray, to her children.

B. to her mother, and brother John; Ann Aufray, to her *Tuesday, Nor.* 27. — Invocation: Questions and Answers: Charles M. McCook, to his mother; Wm. Falkiand, to Dan'l Falkiand, Chsrieston, B. C.; Maria Louise Defoance, lost on the Evening Star, to her sister Josie, in New Orleans.

Married.

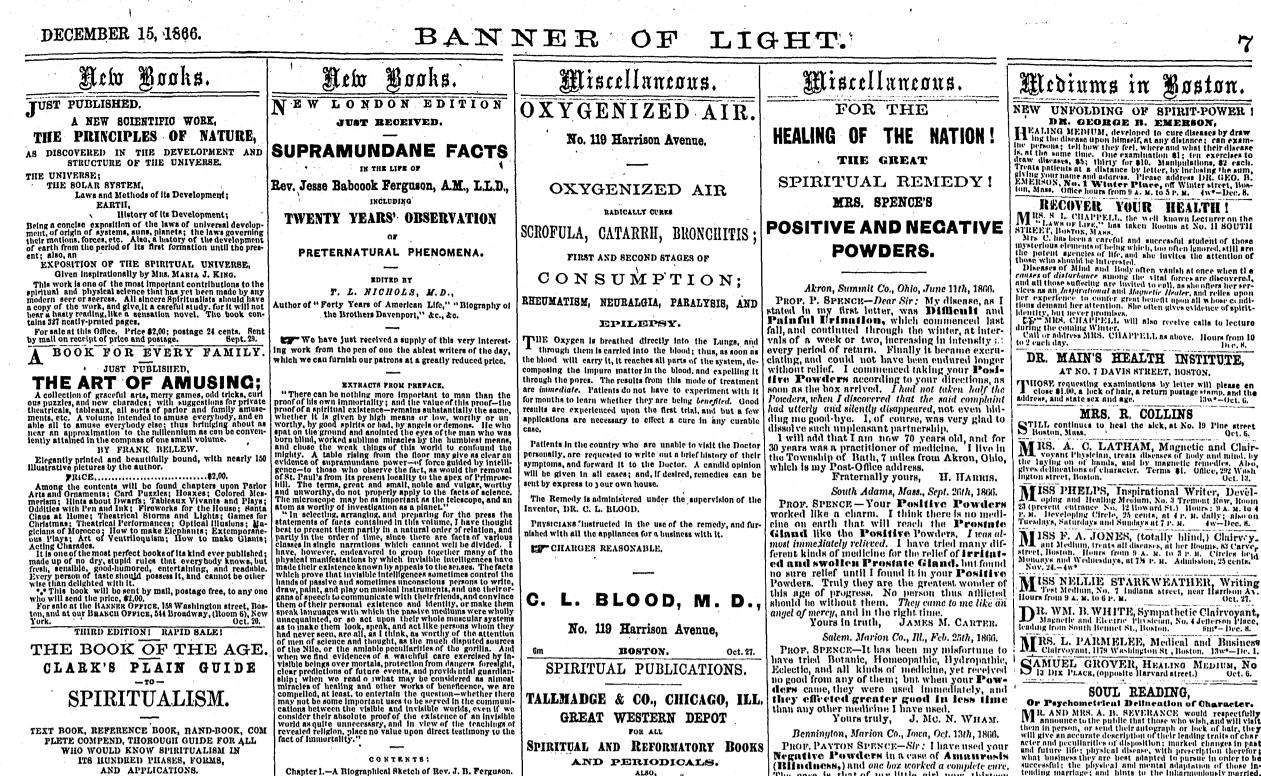
In Chicago, Ill., on the 14th of November, 1866, by Mr. N. Frank White, Mr. Abraham S. Harris and Miss Ada A. Hall.

Obituaries.

From Augusta, Nov. 22d, Ella Pratt, aged 16 years.

From Augusta, Nov. 22d, Ella Pratt, aged 16 years. She has gone to that bright home where angels were walt-ing to greet her. In youth and lovellness she was stricken down by a fearful disease which second unendurable; yet sho patiently endured, and after the most intense suffering for nearly a year, she departed this life. Just before her apirit left, she asked them to "take the chains from her that fettered her; to take them of, that she could go." Then she asked a lady who stood by her to sing. Bite compiled, and sama, "hy home in heaven." The sufferer closed her eyes and slept, to awake in the home above. Her bright spirit will linger near to hiese those who mourn her as departed. The same sweet nature and loving spirit will sinke out upon them like sun-gleams to cliese their lowellness. To the faithful physician who attended her inst hours, ad-ministering to her until hope was lost, then still watching every opportunity to alleviate of heaven. She comes near-er, still nearer. Mourn not to dim her happiness with tears, but rejoice to know that she is free, and is yours still, though an angel in heaven. An was kill started. An was Lincots.

In Chicago; Ill., on Nov. 22d, 1866, Willie E., only child of James E. and Rebecca H. Cos, aged 2 years and 6 months.



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BY UBIAH OLARK. "CELLENT *** both the informed and uninformed Brivitual Magarine." Monoy the varied contents of this volume are numerons pointed quotations from ancient and modern authors on spirit-ual intercourse, Spiritualist in olden times, modern rise and progress, startling statistics, glorious triumples, what presses and pulpt say, they are startled, the world's demand, the spiritual theory, various manifestations, mediums, vast array of facts given, the various phases of Spiritualist heilef, theories, science, philosophy, reforms, the Bible array of facts; all the popular objections, theories, slanders, etc., met: "Free Love." "Affinity." marriage, social questions thoroughly yet delicately handled; innety-five questions to religionists and exceptes, the philosophy explained; how many kinds of mediums there are; how to form circles, develop mediumship, and enjoy spiritual authors, writers and spickers; shall we organize forms, ordinan-ces, etc.; how to advance the cause, lecturers, mediums, confer-ences, circles, libraries, Sunday Schools; warnings, imposters; appeal to Spiritualist; the circs of thege; wars, revolutions, revelations; and ancedotes; hopes, encouragements, inspirations, consolations; as the spirate, spirate, spirate of personal and general reform; touching incidents and ancedotes; hopes, encouragements, inspirations, revolutions and momentous events impending: the coming revolutions and momentous events impending: the coming remeters; the heavens opened; the augel armice marsialling anew; the angels of pacce; tho end of the war; celestial mea-set. 300 large pages, superior type, cloth, \$1,25; postage, 15 cents.

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nd that speedily. Sept. 22.

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so many and such various cures, or pretended cures, which did not benefit her, that I was almost tempted not to do anything more, but was induced by a friend to try your invaluable Neg-ntive Powders. which cured her completely. May the great and beneficent Being reward you according to the great work you are doing. Yours, &c., W. P. COWMAN.

White Hills, Conn., Feb. 11th, 1866.

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Richwood, Union Co., Ohio, June 10th, 1866. PROF. PAYTON SPENCE, M. D. - Dear Sir : I

have had the **Erysipelus** for nearly 2 years, and used all kinds of Patent Medicine that was said to be good for it, and applied to some of the most eminent physicians, but received no benefit. ter expending a great sum of money, I read a no-tice in the Banner of Light that the **Positive Powders** were good for **Erysipelas**, I con-

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We receive subscriptions, forward advertisements, and trajsact all other basiness connected with this beparimon of the Runner of Light. Letters and papers intended for us, or communications for gublication in this Department, et a stoud be directed to J. M. PERBLES, Cincinnati, Ohio; to a first first P. O. Rox 1402. -----

John B. Gough and Oratory.

We recently listened to J. B. Gough. His lecture was " London by Night," With two or three others he repeats it from city to city, and in some respects speaks the piece well. The warp may be found in London guide books; the woof in the columns of newspapers devoted to wit and humor. He is not eloquent; is no orator, but merely an actor. The committee in our city paid him two hundred dollars for the lecture. The admission fee, single ticket, was one dollar. Spiritualists too poor to pay a dime for lectures upon the Spiritual Philosophy, flocked to hear him. Not a murmur escaped their lips that he pocketed two hundred dollars for the hour's oft-repeated story, But when our speakers with families to support get fifteen, twenty, or twenty-five dollars for two good, sound, practical and logical Sunday lectures upon the highest interests of the soul for time and eternity, they think it extravagant. Such is the consistency of some Spiritualists!

If tripping across the rostrum, relating street anecdotes, rolling the eyes, hands on the knees, thumbs in vest pockets, twistings, turnings, and theatrical platitudes with facial grins and grimnces, constitute oratory, then is he a prince among peers; otherwise he has no claim to the grand appellation, orator. True, he made the citizens of Battle Creek laugh; so do monkey showmen. He excited the listeners; so do revivalists, while depicting mythic hells and devils. He has wit; so have circus clowns; and what is more, theirs is frequently original. Not before the cultured, not before literary associations, but in the temperance field lies Gough's work; there he gleans well. Personally, we had rather stand and read one of Emerson's dullest dreams by the frozen glimmerings of a March moon, than listen to Gough's best effort, reclining upon a silken sofa in a city church.

Great orators have been rare in all past periods. Those of Egypt, India, Greece and Rome, touched the divinity in souls, startled the world, and passed on. England to-day may count on her Russell, Derby, Stanley, Lowe, Horsman, Disraeli, John Bright, and the facile, graceful William Ewart Gladstone, whose slivery tongue and monthof gold constitute him the Chrysostom of the English Parliament. In France Berryer's glory waned years since; but in place thereof, she has her MM. Thiers, Emile, Buffet, Rouher, Oliver and Jules Favre. The French claim for the latter superiority in political, religious and scientific discussions over even Gladstone. Relying upon the estimates of his admirers, he has great moral power, elevation of ideas, clearness of statement, and grasp of subject under consideration. America, in the course of a bundred years, has known how many real orators? Patrick Henry, Otis, Clay, S. S. Prentiss, and perhaps several others. Daniel Webster, though in intellect massive and mighty, enuncialing forcibly and reasoning cogently, could never touch our higher spiritual nature, and for the reason that he was not spiritually minded, Calhoun, with brain sensitive and subtle, was more a metaphysician than orator. Granting his premises by arguments terse, adroit and pointed. he would compel listeners to adopt his conclusions. Clay's power to charm was in his manner. classic style and smooth utterances; and though he moved audiences and molded senates, his influence faded away with the melody of his words. Our great living orator is Wendell Phillips. He has been well styled the "silver tongued," What arouses in our soul profound admiration, is his fearlessness in defending unpopular truths. He never consults majorities; never trims his sails to suit the aristocratic breeze, nor feels the popular pulse; but soul quickened by the hantismal inspirations of the hour, he plants himself upon the eternal rock of principles, justice, right, freedom, and moves on, daring, defying the combined powers of darkness, death and hell. It is deep conviction. It is moral power. It is the living spiritual forces of the great brave beating soul within him that burnish his sentences and make them as telling in their work as the lightnings of heaven. He has the culture of the schools; a brilliant imagination; a melodious voice; commanding appearance; a quick sympathy with pulsing hearts, and a grace and dignity in every movement; added to all this, he has that indispensable quality-the power of application. This is the secret of success. Genius is simply the power of achieving mental results with rapidity. The clock of many a genius strikes "twelve" at the outset. and is never more heard; while patient study and perseverance are sure to win the highest positions, and leave behind records of imperishable fame.

LIGHT. BANNER OF

media, that angels daily attend us as ministering | conform to laws to obviate these calamities. She spirit guides, and under proper conditions com- will make idiots, and she will make a Socrates or municate to us by trance, visions, dreams, im- a Plato, but she must have the material to illpression and inspiration.

Temperance-What is it? A. W. PUGIL

In the outset I will state my purpose is to treat he matter from my own individual standpoint of observation, reading and experience. If my thoughts should appear radical, the only excuse I can offer is, that the subject of itself is radical, and, in justice to the welfare of my own being, it is my duty to probe all subjects to the very core that add or conduce to my individual happiness.

Temperance-what is it? It is a central idea, a divine ingerm, born in you and I and all else: your property, my property, because universal, but not absolute, only relative, subject to infinite expansion as our susceptibilities unfold to realize rays of light, alike to mortal as well as angel. The finger-board of time points to temperance, but the behests vary as our physical and mental natures obey the admonitions of the "still, small voice." The God within, every act and move we make, our intuitions ask for expression. But the casket is ill-shapen, the animal preponderates the spiritual, half made up through hereditary defects; the material illusions and surroundings of life weigh us down, and we flounder about on this great globe like ants on an elephant's back, failing to catch the rays of light all around us, be cause we do not realize our make-up, the simplest compounds of our being, the spiritual, physical and mental; the first demanding expression-not man's ways, but God's ways, love and wisdom's ways.

Temperance-what is it? A German philosooher was once asked. What is God? He said. Do not ask me what God is, but ask what he is not, and I can tell you. So we know what temperance is not. It is not lying in the gutter covered with filth, flies swarming around us like bees, and extracting the vital currents of our life from our lips. It is not physical excess of any kind, whether in diet or drink, social relations or business avocations, so that we perceptibly carry the sign with us. It is not intellectual bullyism or spiritual dogmatism. It is not the "outside of the platter clean, and the inside covered with tilth." It is not seeming thus or so, but the sign is what we actually are, and the wise know-do not believe or think-and act from their innate promptings. It is growth, central in principle, for the good of the results.

The universe is positive and negative; male and female; receipts and disbursements. As we receive, so we disburse. If we are inspired through wine, our guardian angel is wine, and positive to our every act, and our disbursements are winish. If our inspiration is money, we seek happiness through the allurements it brings. If our inspiration is to be in harmony with infinite law, the pruning-knife and hammer will shapen us to come in harmony with each and every individual soul we meet in the universe. If our inspiration is for happiness, then we know the true value of sympathy, we know when soul acts on soul in true unison; accords, agreements and relations alike come of it. We know we cannot receive without giving. We know if we give good, we will receive good in return; if love, receive love. We know if we are a band of brothers and sisters it is not because we are under obligations, but because of the real spiritual fact, which is the only "real reality" we can have, the externalism of society to the contrary notwithstanding.

" All are but parts of one stupendous whole, Whose body Nature is, and God the soul."

So says Pope. Did you ever analyze this truth with yourselves? You cannot act without thought first preceding action; and in proportion to the fineness of your thought, so will be the corresponding results-action. Motive is finer than feeling, feeling finer than thought, thought finer

shapen or finely-shapen; she is constantly making efforts to improve; consequently "individual spiritual demands are God's commands" to come up higher; perfection is the watchword only, at the expense of our eternal existence. We are held down by a fate, and we are bound to work and work to extricate ourselves from the entanglements and clogs that the generations past have fastened upon us, and aspire for all that the future will bring us. We are as chips on the ocean of Time, sparks in the great space of infinitude; and we will ever receive all that we are capable of receiving-if from the draft of angularities, so mote it he-till a change comes; if from harmony, then ever on, deeper and deeper into the great sensorium of things. As thy interior un-

folding, so thy heaven. These thoughts are radical, not Orthodox; but remember, those minds that have given the greatest weight of thought to the world were not popular, nor held temporal power. A Socrates, whose central idea was the preponderance of good over evil in the universe, was poisoned because of his unpopular teachings. Plato, only the legitimate fruit of a Socrates, is not comprehended to this day only by a few, if at all; and Christ, the terror of the Jews, was crucified for enunciating the eternal central idea of charity to all bumanity. George Fox, the peasant and founder of Quakerism, was not popular, because of his still, small voice." Swedenborg, because he descried the spirit-world, and saw that a spirit-essence pervaded the whole universe. Copernicus, nor Galileo, because they discovered the rotundity and revolution of the earth; so on I could enumerate till you would tire. But in conclusion I will say, that I cannot see the wisdom in saying That the fear of the Lord is the beginning of wisdom." Where there is fear, there is the ab-

lack love and wisdom. Cincinnati, Ohio.

Correspondence in Brief.

Thumb-Nall Philosophy.

sence of wisdom; and if we fear ourselves, we

The following anecdote is going the rounds of the press, and is evidently considered a good "hit" at "unbelievers": In a Bible class in New Haven, a skeptic in-

quired who was Cain's wife. Lawyer S. instant-ly replied, ' If you were to write the history of the United States on your thumb null, there would be many things you would be obliged to leave

We think no skeptic will object to the above reply. A history of the United States, written on the thumb nail, would not be very complete, certainly; but an infallible Book-a complete guide in faith and practice-written on the thumb nail. would be still more imperfect. Now if Lawyer S. rejects the thumb-nail history, why, according to his own comparison, does he not reject the thumbnail Bible? A good many things left out? That is the point, precisely. That's what's the matter with the infallible Book. F. T. L. Lawrence, Mass., 1866.

DEAN CLARK, writing from Chesterfield, Ind. remarks; "I speak for the BANNER wherever I go, for it is the 'standard' beneath which I 'go narching on' to victory. I am stirring up the 'dry hones' of Old Theology considerably in this vicinity, and am rolling away the stone from some of the whited sepulchres—greatly to the discom-fort of the bats within, for the *light* seems to dis-turb them very much. * * * The good cause turb them very much. * * * The g is steadily gaining ground among the The good cause Hoosiers. and the 'wrath of its enemies' is one of the surest evidences of its vigorous growth in power and infinence. • • • J have tested the mediumship of Miss Jordan recently, and fully accord with Bro. Peebles in his conclusion that she is honest and a good medium."

EVANSVILLE, WIS.-Dr. L. P. Griggs writes: "I have just closed the summer campaign in Central and Western Illinois, where my labors have been cordially received, both in lecturing feeling, feeling finer than thought, thought finer and healing, in Fulton, Knox, Cass and Peoria than action, action than results; only that when Counties. Alcinda Wilhelm has also spoken acceptably in Canton, Vermont, Yates City, Ha-vana and Maquon, all being in the above counties. All who have heard her know what strong carnest words she can utter in behalf of the vital and practical questions of the day, going, as she does, into every department where reform is needed, with ungloved hands, dealing sturdy blows by her powerful logic and plain, practical talk. She has given us three evening lectures in this place during the past week, to constantly increasing audiences, who were much interested in her lectures. She goes to Detroit, Mich., this month, and I advise all who can to hear her. and an indifferently poor lecturer, will address me at Evansville, Wis, until further notice. I would like to go East in the spring, and visit the New England States, if it will be productive of any good to humanity. To the sick and afflicted -whether it he from acute or chronic diseases-I can give the fullest satisfaction."

PUTNAM, CONN,-Meetings are held at Contral Hall every unday afternoon at 14 o'clock. Programive Lyceum at 195 in the forenoon.

DOYER AND FOXOROFT, ME .-- The Spiritualists hold regular

DOVER AND FOXOROFT, ME.—The Spiritualists hold regular meetings avery Sanday, formoon and evening, in the Univer-salist church. A successful Sabbath School is in operation. NEW YORK CITY.—The First Society of Spiritualists hold mentings every Sunday in Dodworth's Hall, 806 Uroadway. Monta free. Speaker engaged :—Mrs. Emma Hardinge during December, January and February. This Societry of FROORESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 55 West 334 street, near Broadway, The Children's Progressive Lyceum meets at the same hull every Sunday afternoon at 2% o'clock—Dr. B. J. Marka, Conductor. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Sec'y, P. O. box 5619, New York.

MORRIBANIA, N. Y.-First Society of Progressive Spiritual-ists-Assembly Rooms, corner Washington avenue and Fifth street. Services at 34 p. M.

ROCHESTER, N. Y.- Children's Progressive Lyceum holds public assions every Sunday, at 2 o'clock r. M. Mrs. Hayden, Conductor: Amy Post, Guardian.

public sessions every Sunday, at 2 o'clock P. M. Mrs. Hayden, Conductor; Amy Post, Guardian. TROT, N. Y.—Progressive Spiritualists held meetings in Har-mony Hall, corner of Third and liver streets, at 164 A. M. and 74 P. M. Children's lycean at 24 P. M. Monroe J. Keith, Con-ductor; Mrs. Louisa Keith, Guardian. Oswado, N. Y.—The Spiritualists held meetings every Sun-day at 24 and 74 P. M. in Lycean Hall, West Second, near Hridge street. The Children's Progressive Lyceum meets at Church of the Holy Spirit, 244 York street. Lecture in the Conurch of the Holy Spirit, 244 York street. Lecture in the Make to a grauha Fheology, with scientific experiments and Hastantions with philosophical apparatus. Lyceum in the aftermoon. Lecture in the evening, at 74 o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy. VINELAND, N.J.—Friends of Progress meetings are held in the new hall every Sunday at 106 A. M. Children's Progressive Lyceum holds Sunday session at 1 o'clock F. M. Mr. Hoses Allen, Conductor; Mrs. Delorat Butler, Guardian. Haxmony, N. J.—Meetings held every Sunday at 103 Lyceum holds Bunday session at 10 very Sunday at 103 Lyceum holds Hulleview Avenue.

HAMMONTON, N. J.-Meetings held every Sunday at 10g A. M. and 7 P. M., at Ellis Hall, Belleview Avenue.

A. M. and 7 F. M., at Ellis Hall, Belleview Avenue, PullADELFHA, FA.-Meetings are held in the new hall in Phonix street every Sunday afternoon at 3 o'clock. Chil-dren's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. J. Rehn, Conductor. The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 11 Å A. M. Evening lecture at 73. The meetings in the southern part of Philadelphila hold regular meetings at No, 337 South Second street, at 10 Å. M. and 7 J. M., and on Wednesday evening at 8 o'clock.

BALTINGE, MD.-The 'First Spiritualist Congregation of Baltimore' hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-ther notice ther notice.

Chicago, ILL.-Regular morning and evening meetings are held by the First Soflety of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10g L.M. and Fr.M.

SUPERINGFIELD, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Mr. Wm. H. Planck, Conduc-tor; Mrs. E. G. Planck, Guardian. QUINCY, ILL.—The association of Spiritualists and Friends of Progress hold meetings every Sunday, at 22 p. M., in hall No. 130 Main street, third floor.

No. 130 Main street, third floor. CINCINNATI, O. — The Spiritualists of Cincinnati have organ-ized themselves under the laws of Ohio as a "Religious Socie-ty of Progressive Spiritualists," and have secured the Acade-my of Music, north side of Fourth street, between Elm and Plumb street, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

CLEVELAND, O.---Spiritualists meet in Temperance Hall ev-ery Sunday, at 103 A. M. and 73 P. M. Children's Progressive Lyceum regular Sunday aesion at locicok P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

TOLEDO, O.-MIR, Nellie L. Wittsle remains in Toledo during September, and will deliver a lecture at 10¹⁴ A. M. and 8 p. M. on every Sunday during the month. Scala free. All are in-vited. The langue of Licht and JOURAL are for sale at the close of cach lecture.

WABHINGTON, D. C.-Meetings are held and addresses de-livered in Union League Hall, every Sunday, at 11 A. M. and 75 F. M. Speaker engaged:-Mrs. M. S. Townsend during December and February.

December and February. Locusville, Kr.—The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. M. and 78 F. M., in 'temperance Hall, Market street, between 4th and 5th. Speakers engaged :—A. B. Whitting during December; N. Frank White during January and February; Charles A. Jiayden during March and April; Neille L. Wittsie during Way

ST. LOUIS, MO. -- The Children's Progressive Lyceum holds regular sessions every Sunday afternoon at 22 P. M., in Mer-cantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardiau.

Madoa, Guardian. SAN FRANCISCO, CAL.—Mrs. Laura Cuppy loctures for the Friends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 75 P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SACRAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock A. M., and a lec-ture at TM P. M. Children's Lyccum meets at 2 P. M. H. Bow-man, Conductor; Miss G. A. Brewster, Leader of Groups.

LECTURERS' APPOINTMENTS AND ADDRESSES

PUBLISHED GRATUITOUSLT EVERY WEEK IN THE BANNER OF LIGHT.

J. MADISON ALLYN, trance and inspirational speaker. Ad-dress during December, Woodstock, Vt. Will receive sub-scriptions for the anner of Light. C. FANNER ALLYN will speak in Londonderry, Vt., Dec. 16, 23 and 30; in Weston during January. Address as above, or Middleboro', Mass.

MRS. CLARA A. FIELD will answer calls to lecture. C. AUGUSTA FITCH, trancespeaker, box 1835, Chicago,

IAAAO P. GREENLEAF will lecture in Woonsocket, 1 Dec. 9 and 16; in Providence, Dec. 23 and 30. Address, duskeng, Me

duskcag, Me. Mus. LAURA DE FORDE GORDON will preceive calls to ture in Golorado Territory until apring, when she designa ing California. Friends on the Facilie coast who design services as a lecturer, will pleare write at their carliest venience. Permanent address, Denver City, Col. Ter. N. S. GREENLEAF, Lowell, Mass.

MRS. DR. D. A. GALLION will answer calls to lecture, to spirit control, upon discases and their causes, and other jects Address Dr. J. Gallion, Healing Institute, Keokuk, J DR. L. P. GRIGOS, Evansville, Wis,

MRS. EWAS HARDNERG WIL lecture in New York (worth's Hall) during December, January and February St. Lonis during March and April; in Cincinnati during in Chicago during June, July and Aucust. Mrs. Harc takes the Atlantic and Great Western Road geing West can give a few more week evening lectures and one Sunday, on her journey. Address, 8 th avenue, New Y.

DE. M. HENRY HOUGHTON will lecture and heal in Mill N. ii., from Dec. 9 to 23. Will speak week evenings in vicinity of Sunday appointments. Address as above. MRS. SUSIE A. HUTCHINSON will speak in Oswego, N luring December. Address as above.

during December. Address as above. REV. S. C. HAYFORD, inspirational speaker, will answer, to lecture before Spiritualist bocieties. For a f.w week will be in Pennsylvania. Address, Girard Avenue, R. Do Philadelphia, Pa., earce of C. Mailory. MISS NELLIE HAYDEN Will receive calls to lecture in M. chusetts. Address, No. 20 Wainut street, Worcester, Ma Conversion A. HAYDEN 20 Wontrow street, Chicago III.

CHARLES A. HATDEN, 82 Monroe street, Chicago, III. receive calls to lecture in the West. Sundays engaged fo

Madds. A. Horrow, Brandon, Vt., will speak in Chi town (Mechanics' Hall), Dec. 16, 23 and 30. Address and appointments, or Brandon, Vt.

Miss JULIA J. HUBBARD will peak in Uxbridge, Mass., 16; in East Kingston, N. H., Dec. 23; in Mendon, Mass., 30; in Newton, N. H., Jan. 6; in Kingston, Jan. 13. Add box 2, Greenwood, Mass.

W. A. D. HUME will lecture on Spiritualism and all prog ivo-subjects. Address, WEST SIDE P. O., Cleveland, O. LYMAN C. HOWE, trance speaker, Clear Creek, N. Y.

J. D. HAS C. HOW, that opposite optimite of the office of the optimite of the optite of the optite of the opti

Muse, Award and a second secon

MRS. F. O. HYZER, 60 South Green street, Baltimore, h

DR. E. B. HOLDEN, No. Clarendon, Vt.

B. S. Honns, Oswego, N. Y., will answer calls to lectur MRS. LOVINA HEATH, trance speaker, Lockport, N. Y.

MOSES HULL, Milwaukce, Wis. DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.

Miss Susie M. JOHNSON, feeling, in common with othe her class, a strong Westward impulse, proposes opening ensuing year in that large field of labor, and solicits carl plcations from those who desire her services, that she as far as practicable, economize in travel Ferminent and Millord, Mass. Will lecture in Millord, Ms., during Decen in Oswego, N. Y., during January. W. F. Jawisson. unsitational speaker, caro of the nt and

W. F. JAMIESON, inspirational speaker, care of the J Journal, P. O. drawer 6325, Chicago, 111.

WM. H JOHNSTON, Corry, Pa.

O. P. KELLOGG, lecturer, East Trumbull, Ashtabula Co will speak in Monroe Centre the first Sunday of every me Mus. ANNA KIMBALL, trance speaker, will answer cal lecture in and near New York. Address, 826 Broadway, ner 12th street.

GRORGE F. KITTRIDGE, Buffalo, N. Y.

J. S. LOVELAND will speak in Monmouth, Ill., during cember; in Sturgis, Mich., during March. MRS. E. K. LADD, trance lecture, 179 Court street, Bo B. M. LAWRENCE, M. D., will answer calls to lecture. dress 54 Hudson street, Boston, Mass.

MISS MARY M. LYONS, trance speaker, Detroit, Mich.

MR. H. T. LEONARD, trance speaker, New Ipswich, 1

Mns. F. A. LogAN will answer calls to awaken an int in, and to aid in establishing Children's Progressive Lyce Present address, Salina, Onondaga Co., N. Y.

MES. ANNA M. MIDDLEBROQE, box 778. Bridgeport, C MRS. SARAH HELEN MATTHEWS. Address, East Westr land, N. H.

Mass. MARY A. MITCHELL, inspirational speaker, wi swer calls to lecture upon Spiritualism. Sundays and day evenings, in lilinois, Wisconsin and Missouri durit fail and winter. Will attend Conventions and Grove 1 ings when desired. Address, care of box 221, Chicago, Ill Mars Durit A. Mars, Mars

MISS SARAH A. NUTT, Aurora, Kane Co., 111. A. L. E. NASH, lecturer, Rochester, N. Y.

J. WM. VAN NAMEE, Monroe, Mich.

GRORGE A. PEIRGE, Auburn, Me., will lecture in the Hall, Charleston, Mc., Dec. 16,

J. M. PEEBLES, box 1402, Cincinnati, O.

L. JUDD PARDER, Boston, Mass.

A. A. POND, inspirational speaker, North West, Ohio.

MRS. J. PUFFER, trance speaker. Address, South Ha Mass. Is engaged for the present, every other Sunda

Hingham. JL. POTTER, trance speaker, Cedar Falls, Iowa, box

MRS. NETTIE M. PEASE, trance speaker and test me Detroit, Mich. DR. D. A. PEASE, JB., Detroit, Mich.

MISS B. C. PELTON, Woodstock, Vt.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mic LYDIA ANN PEARSALL, inspirational speaker, Disco, 1

DR. W. K. RIPLEY will speak in Moodus, Conn., Dec. 30; in Worcester, Mass., during January. Address, b Foxboro', Mass. DR. P. B. RANDOLPH. lecturer, Bennington, Vt.

J. H. RANDALL, inspirational speaker, will lecture of itualism and Physical Manifestations. Upper Lisle, N.

G. W. RICE, trance speaking medium, Brodhead, Wis

DECEMBER 15, 1866

Dr. Adam Clarke a Spiritualist.

This eminent Methodist clergyman and commentator, whose commentaries now lie before us, was a firm believer in Spiritualism; that is, he accepted its central thought-a present intercourse with departed spirits. Commenting upon Samuel and Saul, and that invisible world peopled by "various orders of spirits," he says, page 299, in volume second:

"I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God in the laws of their place of residence, have intercourse with this world, and become visible to mortals. I believe Samuel did actually appear to Saul, and that he was sent by the especial mercy of God to warn this infatuated king of his approaching death."

Here is an unequivocal expression of helief in the ministry of spirits to earth. And if, as Dr. Olarke believed, Samuel actually appeared to Saul; if the "two men who were Moses and Ellas " really appeared, as all churchmen believe, and "talked with Jesus," in the presence of Peter, James and John; if spiritual beings, interchangably denominated "men" "men of God." "angels," &c., appeared to and held social intercourse with the inhabitants of earth, for a period of three or four thousand years, as the Jewish and Christian Scriptures testify, why not now ?

Is God mutable? Have deffic laws changed? Has the "door" that John saw opened in heaven been shut? Did the Nazarene falsify when he said, I am with you "alway"? It was eternally a law, a divine method of procedure, for water to seek a level; for a bar of iron to fall earthward; | through symbols, like children playing with toys, for alkalies and acids to unite; so it was eternally in harmony with the infinite laws of the universe that spirits should continue to hold communion with the earths they once inhabited. The sacred books of all nations, the seers of all ages, and the would prompt us to. "They that help them-poet-prophets of all past periods units in their selves, the Gods help." Nature has no mercy on

the results are a reproduction of ourselves, we have unfolded the possibilities of the whole. We are an epitome of all below: limestone, onk, animal, and possibility of every ideal of the future; but surroundings and conditions hold us fast, till ethereal laws have worked inroads to the soul of our existence. We are idol worshipers, because we do not see that God has written on each and every soul the highest expression of his commands; and we can no more disobey them, without compensation, than we can violate a physical law. We sympathize for Paganism, but we do not realize that we are worshipers of Gods, and not the principles that actuated the Gods. "The letter killeth, and the spirit maketh alive." If the letter of old inspiration killeth, let us have the new, and we may reach the "river head of life," by dofling the shoals our fathers wrecked on. Some time back a brother remarked to me, that we ought to be very careful in select-

ing our lady visitors, for some of not very good repute once got into the Division, and were the cause of breaking it up; that the ladies took exceptions, and left one by one.

Friends, if there are any class of beings that need the divine law of temperance, or the true monogamic relation preached to them, and lived out, it is this class; and the man or woman who fears contamination, is not unfolded in charity as was Jesus when he said, "He that hath not sinned let him cast the first stone." This society, to prosper, must see its mission in its true bearing, not exclusively from the material and physical standpoint. We are three-fold beings: mental, physical and spiritual, and to be true to ourselves we cannot encroach upon any one department and keep up an equilibrium of our vital and spiritual forces. In the language of Emerson, "If we poke nature out with a fork, she will come in at the other end." We must be natural; which means. know thyself, not rise above, for we cannot get higher than the source. "We are the indefinite sphere, and God the definite;" but we can use every means God has possessed us with to acquire that knowledge. " Be true to thyself, and it shall follow as the night the day; thou canst not then be false to any man." This means that man has within him all the means and capabilities to unfold that will be his guiding star; if he will only follow that love and wisdom, the Christ of his being will unfold like the petal of the beautiful bud to the tear-like smile of the dewdrop, as the sun first peeps over the hill tops.

True individualism, strengthened by such promptings, will conduce to encourage combined effort the more; and every combination, town, county, State or national, will have its representation according to the interior unfoldment of the individual making up the whole; as each and every one of us make this society just what we are interiorly capable of giving expression to. If we live wholly in the external, and see truths or use other people's thoughts and parrot-'ike go through the world repeating them, then we are not drinking at Nature's great fount, and realizing the refreshing breezes that the God within testimony corroborating the teachings of modern | us; she will burn us, or drown us; if we do not

SPIRITUALIST MEETINGS.

Boston.-Miss Lizzie Doten will lecture each Sunday after noon in December in Mercantile Hall, 16 Summer street Lecture to commence at 24 o'clock precisely.' There will be no evening lecture, the hall being preengaged. Admittance 15 cents.

The members of the Progressive Bible Society will meet every Sunday, at 29 r. M., in No. 3 Tremont Row, Hall 23. Evening meeting will commence at 74 r. M.

Evening meeting will commence at 74 r. M. CHARLESTOWN, —The Children's Lyceum connected with the First Spiritual Rociety of Charlestown hold regular ses-sions, at Washington Hall, every Funday afternoon and even-ing. A. H. Riconvison, Conductor: Mrs. M. J. Mayo, Guard-ian. Speaker engaged: —Mrs. M. Macomber Wood. The INDERESTICS OF SPIRITUALISTS, Charles-town, hout meetings every Funday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free. Children's Lyceum meets every Sunday at 103 A. M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Npeaker engaged: —Mrs. Snrah A. Biorton, Dec. 16, 23 and 30. CHELSEA.—The Associated Sulfitualists of Chelsea hold CREESA. - The Associated Repirtualists of Chelesa hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 74 p. M. The Children's Pro gressive Lycenin assembles at 105 A. M. J. S. Dodge, Con-Juctor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. II, Crandon, Cor. Sec.

to J. H. Crandon, Cor. Nec. THE BIBLE (THERITAN N'UNITUALISTS hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 P. M. Mra. M. A. Ricker, regular speaker. The public are invited. Seatsfree. D. J. Hicker, Sup't.

Lowert.--Spiritualists hold meetings in Leostreet Church, afternoon and evening The Children's Progressive Lyceum meets in the forenoon. Speakers engaced :--Mrs. Pamile Da-vis Smith, Dec 23 and 30; Mrs. N. J. Willisduring January. aftern NEWTON CORNER, MASS.—The Spiritual.sts and friend progress hold meetings in Middlesex Hall, Sundays, at 3 7M P. M. Mrs. A. A. Currier will speak during December. (2) F. M. Mrs. A. A. Currier will speak during December. HAVERHILL, MASS.—The Spiritualists and liberal minds HAVERHIL told meetings at Music Hall every Sunday, at 2 and F. M. Children's Progressive Lyceum meets at 10 A. J. Dr. John Helter, Conductor. Speaker engaget.-F. L. 1 Willis, M. D., during December. Dr. W. W. Russell, Cor. Se PLYNOUTH, MASS.—The "Plymouth Northaustas frate-nity" nold meetings in Leyden tiall, three-fourths the time. Children's Progressive Lyceum meets every Sunday fore-noon at II o'click. I. Carver, Conductor: Mrs. R. W. Bart-lett, Guardian. Speaker engaged :-Mrs. M. M. Wood, Dec. 16. TAUNTON, MASS.—Meetings will be resumed in September, In Concert Hail, and be continued regularly thereafter every Spunday.

WORCESTER, MASS.-Meetingsare held in Horticultural Hall every Sunday Alernoon and evening. Childron's Progressive Lyceum mecisat 115 A. M. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Uuardian. Speakers enginged; Mrs. Nellie T. Brigham, Dec. 16, 23 and 30; Dr. W. K. Ripley during January.

during January. BPBINGFIELD, MASS.—The Fraternal Boclety of Bpiritual-ists hold meetings regularly every Sunday at Fallon's New Hall, to wit: Free Conference in the forenoon at 10 o'clock, Progressive Lycecum meets in the afternoon at 20 o'clock (Con-ductor, II. N. Williams; Guardian, Mrs. Mary A. Lyman, Lecture in the evening at 7 o'clock. Bpeakers engaged :-A E. Carpenter during December; Mrs. Neilie T. Brigham during January; W. K. Ripley during February. Lyow Mess. The Solchwelter of Lyma hold meetings at

LYNN, MASS.—The Spiritualists of Lynn hold meetings ev-cry Sunday afternoon and evening, at Essex Hall. Speakers ougaged := Mrs. Nuele A. Willis, Dec. 16, 23 and 30; Mrs. Julia Yeaw during January.

RALEM, MASS. – Meetings are held in Lyceum Hall regular-iv overy Nunday afternoon and evening, free to all. Bpeaker engaged :- Mrs. N. J. Wills, Dec. 16, 23 and 30. MARLBORG', MASS. – Spiritualists hold meetings in Forest Hall every other Aunday at 12 P. M. Mrs. Yeaw, speaker.

FOXBORU', MABS.-Meetings in Town Hall; Progressive Lyceum meets every Bunday at 11 A.M.

Lyceum meets every Bunday at 11 A.M. PROVIDENCE, R. 1.—Meetingsare field in Fratt's Hall, Wey-bosset street, Bundays, afternoons at 3 and evenings at 14 O'clock. Progressive Lyceum mertaat 12% o'clock. Jyceum Conductor, L. K. Josifyi, Guardan, Bris, Abble II. Police, Speakor engaged :-Fred. L. H. Willis during January:

MRS. N. K. ANDROSS, trance speaker, Delton, Wis.

GEO. W. ATWOOD, trance speaker, Weymouth Landing, Ms Dr. J. T. AMOS will answer calls to lecture upon Physiolo-zy and Spiritualism. Address, box 2001, Rochester, N. Y.

CHARLES A. ANDRUS, Flushing, Mich., will attend funerals

And lecture upon reforms. MRR. SARAH A. BYRNES WII speak in Taunton, Mass., Dec. 16 and 23; in Salein during January; in Willmanic, Conn., during February; in Somers during April. Would like to make further eugagements. Address, 87 Spring street, Last Cambridge, Mass. MRS. M. A. C. BROWN will speak in North Dana, Mass., every other Sunday until further notice. Address, Ware, Ms. Mas. A. B. RNOWN will speak in North Dana, Mass., Van A. B. RNOWN will speak in North Dana, Mass., San A. B. RNOWN will speak in North Dana, Mass., Mass.

MRS. A. P. BROWN will speak in Woodstock, Vt., Dec. If and 23, and is at liberty to engage longer, if wanted. Address St. Johnsbury Centre, Vt.

MRS. II. F. M. BROWN, P. O. drawer 5815, Chicago, Ill. J. H. BICKFORD, inspirational speaker, Charlestown, Mass M. C. BENT, Inspirational speaker, will answer calls to lec-ture in the Western States. Address, Berlin, Wis., care of J. Wohite

MRS. ENMA F. JAT BULLENE, 151 West 12th st., New York. MRS. E. A. BLISS, 250 North Second street, Troy, N. Y. REV. ADIN BALLOU, Hopedale, Mass.

A. P. BOWMAN, inspirational speaker, Richmond, Iowa

DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture

WARREN CHARE will speak in Rock Island, Ill., during De-cember. He will receive subscriptions for the Banner of Light.

DEAN CLARK, inspirational speaker, Brandon, Vt.

MRS. LAURA, HISPITRIUMAI SPEAKET, BFANGON, Vt. MRS. LAURA CUPPT is lecturing in Ban Francisco, Cal. Ds. L. K. COONLEW will lecture in Charlestown (Washing-ton Hail), Dec. 16 and 23; will remain in Now England until March I. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Newbury-port, Mass.

MRS. MARIETTA F. CROSS, trance speaker, will answer calle to lecture. Address, Hampstead, N. H., care of N. P. Cross. P. CLARK, M. D., will answer calls to lecture. Address, la Marshall street, Boston.

MRS. SOPHIA L. CHAPPELL will receive calls to lecture in New England until further notice. Address, 11 South street,

MAB. AUGUSTA A. CURRIER will answer calls to speak in New England through the summer and fall. Address, box 815, Lowell, Mass.

Lowell, Mass. ALBERT E. CARFENTER will answer calls to lecture, and also pay particular attention to establishing new Lyceums, and inboring in those that are already formed. Will lecture in Springfield, Mass., during December. Will answer calls to lecture week evenings in vicinity. Address as above. MES. AMELIA H. COLEY, trance speaker, Monmouth, Ill.

MRS. JENNETT J. CLARE, trance speaker, will answer calls to lecture on Nundays in any of the towns in Connecticut. Will also attend junorals. Address, Fair Haven, Conn.

MRS. D. CHADWICK, trance speaker, will lecture, hold s6 ances, give tests, and prescribe for the sick. Address, box 272, Vineland, N. J.

DR. JAMES COOPER, Bellefontaine, O., will take subscriptions for the Banner of Light.

IRA II. CURTIS speaks upon questions of government. Ad ress, Hartford, Com. MISS LIZZIE CARLEY, Ypsilanti, Mich.

MRS. ELIZA C. CLARK, inspirational speaker. Address, Esgle Harbor, Orleans Co., N. Y.

JUDGE A. G. W. CARTER, Cincinnati, O. CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y

THOMAS COOK, Huntsville, Ind., lecturer on organization. MISS LIZZIE DOTEN will lecture in Boston during Decem-bert in New York during January and February. Will make no further engagements. Address, Pavilion, 57 Tremont street, Boston.

ANDREW JACKBON DAVIS can be addressed at Orange, N. J MRS. A. P. M. DAVIS, formerly Miss A. P. Mudgett, will az swer calls to lecture. Address, box 1155, Bloomington, 11. MRS. E. DELAMAR, trance speaker, Quincy, Mass.

DR. E. C. DUNN, lecturer and healer, Rockford, Ill. J. T. Dow, lecturer, Cooksville, Rock Co., Wis.

DB. H. E. ENERY, lecturer, South Coventry, Conn.

A. T. Foss will speak in Willimantic. Conn., during De cember; in Portland, Me., during January: in Plymouth Mars, during February. Will answer calls to lecture week lay evenings in the vicinity. Permanent address, Manchea-ter N II.

MISS ELIZA HOWE FULLER, Stockton, Me.

Mas. MARY I., FRENCH, Inspirational and trance medium, will answer calls to locture, attend circles or funerals. Free circles Sunday evenings. Address, Ellerystreet, Washington Village, South Booton.

J. G. Fisu. " East Jersey Normal Institute," Red Bank, N.J. MRS. FANNIE B. FRLTON, South Malden, Mass.

3. J. FINNET, Ann Arbor, Mich.

D. J. FIRERT, ADD. AFDOT, MICH. REV. J. FRANCIS MAY be addressed by those wishing his services in Bouthern Iowa and Missouri, at Nevada, Iowa, difference of Homan Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address Falled Missouri, Suff. 2014

15 Hathorne street, swer calls to lecture.

MRS. FRANK REID, Inspirational speaker, Kalamazoo, Mps. H. T. STEARNS may be addressed at Detroit, are of H. N. F. Lewis. Will make engagements to be or the summer and fall in Ohio and Michigan.

SELAH VAN SICKLE, Lansing, Mich.

MISS MARTHA S. STURTEVANT, trance speaker, care ler of Light, Boston.

MRS. FANNIE DAVIS SMITH, Milford, Mass.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. ABRAM SMITH, ESQ., inspirational speaker and musica lum, Sturgis, Mich.

MRS. NELLIE SMITH, Impressional speaker, Sturgis, Mi

MRS. C. M. Srows will answer calls to lecture in the l States and Territories. Address, San José, Cal. AUSTEN E. SIMMONS will speak in Woodstock, Vt., first and fifth Sundays, in Bridgewater on the second Su and in Braintree on the third Sunday of overy month the coming year.

MES. SUBAN E. SLIGHT, trance speaker, will lecture f Society of Spiritualists in Yarmouth, Mc., til further i J. W. SEAVER, inspirational speaker. Byron, N. Y., w

E. SPRAGUE, M. D., inspirational speaker. Permane dress, Schenectuly, N. Y.

DR. WM. H. SALISBUBT. Address, box 1313, Portsn N. H.

H. B. STORER, inspirational lecturer, 75 Fulton street York. PROF. S. M. STRICK, Peoria, Ill.

MRS. M. E. B. SAWTER, Baldwinsville, Mass. MISS LOTTIE SMALL, trance speaker, will answer ca ecture. Address, Mechanic Falls, Me.

Mus. M. S. Townsknob will lecture in Washington d December and February in Philadelphia during Jar Address as above, or Bridgewater, Vt.

J. H. W. TOOHEY, 42 Cambridge street, Boston. MRS. BABAH M. THOMPSON, inspirational speaker, 36 street, Cleveland. O.

FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kan

HUDBON TUTTLE, Berlin Heights, O. BENJAMIN TODD, San José, Cal., care of A. C. Stowe.

N. FRANK WHITE will speak in Chicago, 111, durin cember; in Louisville, Ky., during January and Febi in Cincinnati, O., during March and April. Calls for evenings will be attended to. Address in advance as a

MES M. MACOBER WOOD Willsprak in Plymouth.
 Dec. 2, 8 and 16; in Stafford, Conn., Dec. 23 and 30; in Sy Jan. 13 and 20; in Taunton, Mass., Jan. 27 and during in ry; in Oswego, N. Y., during April. Address, 11 street, Worcester, Mass.
 F. L. H. WILLIS, M. D., will lecture in Haverhill, during December; in Providence during January. Address in Planter Banner of Light, Boston.

A. B. WHITING will speak in Louisville, Ky., durit cember. Address, Louisville, Ky.

MBS. S. E. WANNEN Will lecture in Sturgis, Mich., December and January: in Beloit, Wis., during Feb March and April, 1867. Address accordingly, or box It in. Wis.

E. V. WILSON, Babcock's Grove, Du Page Co., Ill. ALCINDA WILHELM, M. D., inspirational speaker, is of to lecture in linuois until the fail. Address, Chicag box 2003.

E. S. WHEELER, inspirational speaker. Address, cal files, or 5 Columbia street, lloston. MRS. S. A. WILLIS, Lawrence, Mass., P. O. hox 473.

Mus. I. M. WOLCOTT is engaged to speak half the ti Danby, Vt. Will receive calls to speak in Vermont Hampshire, or New York. Address, Danby, Vt.

LOIS WAISBROOKER can be addressed at Java Villag

MRS. N. J. WILLIS, trance speaker, Boston, Mass. MRS. MARY J. WILCOXSON will labor during Dect January and February in Central and Nouthern Indian all wishing her acrycles please apply immediately. Ad Care Wm. Lynn, Muncie, Ind.

F. L. WADEWORTN'S address is care of the R. P. Jour O. drawer 6525, Chicago, ill. FROY. E. WHIPPLE, lecturer upon Geology and the Sp Philosophy, Sturgis, Mich.

HENRY C. WRIGHT will answer calls to lecture. A are of Bela Marsh, Boston.

MARY E. WITHER, trance speaker, 71 Williams street, ark, N. J.

A. A. WHERELOOK, trance and inspirational speaker

WARREN WOOLSON, trance speaker, Hastings, N. Y. ELIJAH WOODWORTH, Inspirational speaker, Leslie, 2

Miss H. MARIA WORTHING, trance speaker, Oswes will answer calls to lecture and attend funerals. JONATHAN WRIPPLE, Jr., inspirational and trance ap

A. O. WOODSUFF, Buffalo, N. Y.

MRS, JULIA YEAW will speak in Lynn, Ms., during Jap Mas, S. J. YOUNG, trance lecturer, 206 Tremont street nor LaGrange, Boston.

Mas: FRANCES T. YOUNG, transe upeaking median dress, ware Banner of Light.